

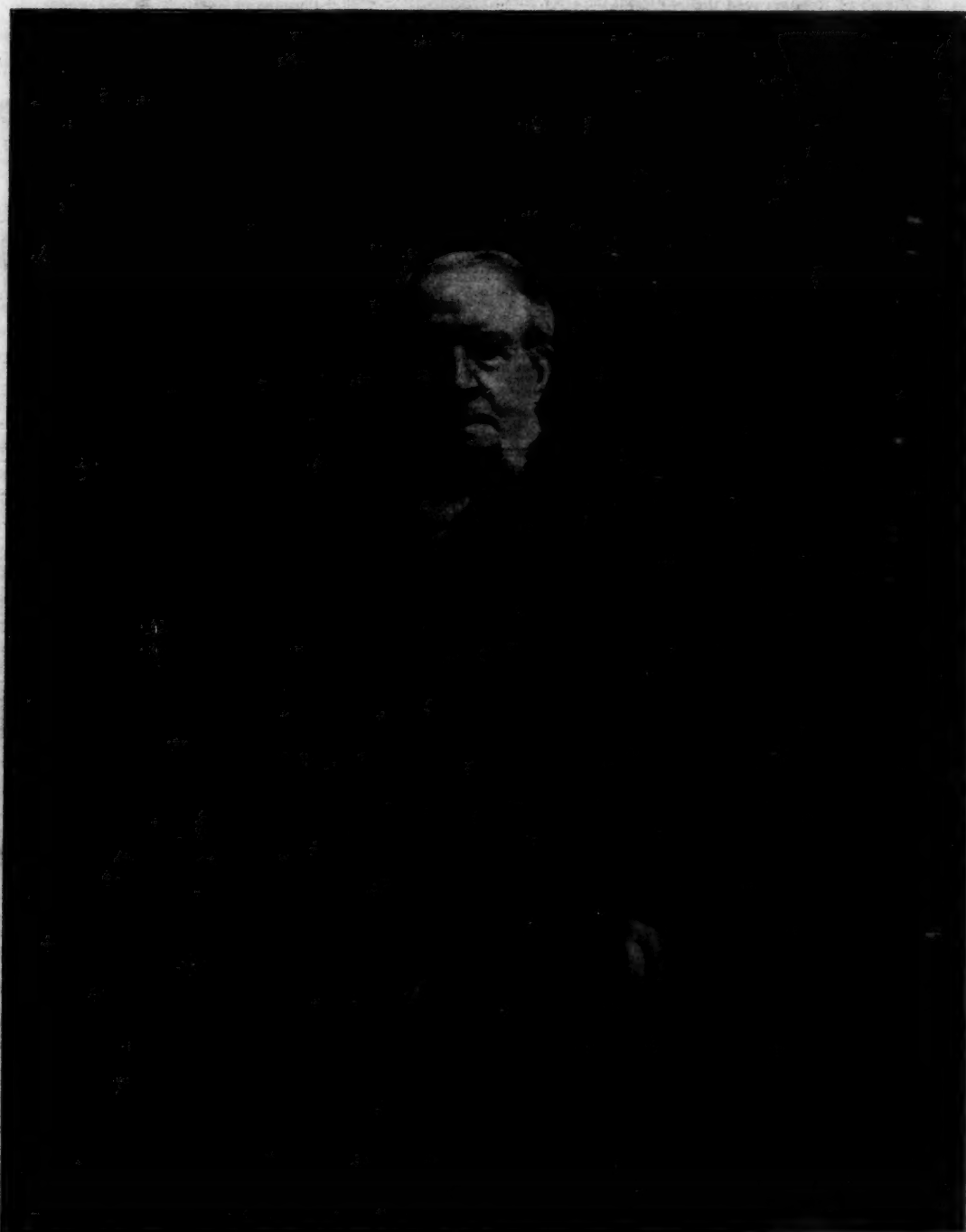
Professor Fisher on Professor Park Tributes to Dr. Storrs by Dr. Lyman and Dr. Stimson
Story by Washington Gladden Our Imperiled Missionaries in China

Volume LXXXV

Number 24

THE CONGREGATIONALIST

Boston Thursday 14 June 1900



RICHARD SALTER STORRS, D.D., LL.D.

Born Braintree, Mass., Aug. 21, 1821; died Brooklyn, N. Y., June 8, 1900

The Funeral of Professor Park

It was in different ways a service of unique and remarkable interest, held on Friday afternoon, June 8, when Prof. Edwards A. Park was borne to his last resting place on Andover Hill. He had come there as a youth of twenty to study theology, and there had spent nearly all of his subsequent life as the most distinguished teacher of theology in the land. At the well known house which had been his home for sixty-four years, Rev. Dr. J. W. Wellman read extracts from Jonathan Edwards's *Charity and Its Fruits* (the selections, from the chapter of Heaven a World of Charity, being those often read to Professor Park), and offered a tender prayer. At the Seminary Church, Dr. Wellman read from the Scriptures and Rev. Dr. John M. Greene of Lowell made at the close of the service an appropriate prayer. Two hymns were sung by the congregation, "When I survey the wondrous cross" and "O God, our help in ages past," both favorite hymns of the departed man.

Rev. Dr. A. H. Plumb of Roxbury read the memorial discourse upon Professor Park, prepared several years ago by Dr. Richard S. Storrs and found among the latter's papers on the day of his death, carefully typewritten and ready for delivery. Like all Dr. Storrs's productions, it was elaborate and exhaustive as a biographical study, and especially emphasized, with the affluence of diction and illustration characteristic of the writer, Professor Park's supreme place in the days of his prime as a theological teacher and as the most powerful and impressive preacher in the country. This sermon will in due time be published. Its eloquent peroration is quoted entire on page 865.

As showing how, even in the weakness and wanderings of the closing day of his life, the mind and speech of the dying professor kept in familiar channels, it is of interest to know that a few hours before his death he quoted from Milton to his nurse, as with difficulty he tried to move, "To be weak is miserable," and that his last spoken words were: "These passages may be found on the following pages."

The gathering included many ministers, once pupils of Professor Park, and the trustees of the seminary, Dr. Bancroft, clerk of the Board, having general charge of the arrangements. Exercises were suspended in Phillips and Abbot Academies, and an escort of students from the seminary and from Phillips headed the procession. The bearers were six young men of the town, and the honorary bearers the seminary professors, Rev. W. L. Ropes, the librarian, Prof. W. B. Graves of Phillips Academy, President Seelye of Smith College, W. F. Draper, former publisher of the *Bibliotheca Sacra*, and Rev. C. C. Carpenter. The burial was in the Chapel Cemetery, where Rev. Dr. William E. Park read the commitment service at the grave, which is between the lots of Professor and Harriet Beecher Stowe on one side and B. B. Edwards on the other, and not far away the graves of his other associates of the past—Stuart, Woods, Barrows, Taylor, Phelps and Churchill.

When the forgiving Christ knocks at the door, send your own forgiveness to open.

Christ's Revelations of Himself

A series of five studies of Christ's revelations of his character and mission will appear in these columns during the next five weeks, the topics being parallel with the International Sunday School Lessons, the title of the latter being in each case appended:

1. The Ruler Over Nature. Jesus Walking on the Sea.
2. The Life of the World. The Bread of Life.
3. The Saviour of the World. The Gentle Woman's Faith.
4. The Sacrifice for Mankind. The Confession of Peter.
5. The Glory of God. The Transfiguration.

The Church Prayer Meeting

Topic, June 17-23. The Privilege of Praising God. Ps. 103; Acts 3: 1-9; 16: 16-34.

Why does God desire our praise? Why should we offer it?

[For prayer meeting editorial see page 868]

Commencement Dates

The following list includes the Commencement and Anniversary days of the leading educational institutions. Additions or corrections will be welcomed and should be sent promptly:

UNIVERSITIES AND COLLEGES

Amherst, Amherst, Mass.,	June 27
Bates, Lewiston, Me.,	June 28
Beloit, Beloit, Wis.,	June 20
Berea, Berea, Ky.,	June 20
Bowdoin, Brunswick, Me.,	June 28
Brown, Providence, R. I.,	June 20
Colby, Waterville, Me.,	June 27
Colgate, Hamilton, N. Y.,	June 21
Cornell, Ithaca, N. Y.,	June 21
Dartmouth, Hanover, N. H.,	June 27
Doane, Crete, Neb.,	June 21
Gates, Neligh, Neb.,	June 20
Hamilton, Clinton, N. Y.,	June 28
Harvard, Cambridge, Mass.,	June 27
Hiram, Hiram, O.,	June 21
Lafayette, Easton, Pa.,	June 20
Massachusetts Agricultural, Amherst, Mass.,	June 20
Michigan, Ann Arbor, Mich.,	June 21
Middlebury, Middlebury, Vt.,	June 3
Mt. Holyoke, South Hadley, Mass.,	June 20
New York (Col.), New York, N. Y.,	June 21
Oberlin, Oberlin, O.,	June 20
Ohio, Athens, O.,	June 21
Olivet, Olivet, Mich.,	June 21
Pacific, Forest Grove, Ore.,	June 20
Pomona, Claremont, Cal.,	June 20
Radcliffe, Cambridge, Mass.,	June 28
Ripon, Ripon, Wis.,	June 20
Rochester, Rochester, N. Y.,	June 20
Rutgers, New Brunswick, N. J.,	June 19
Salt Lake, Salt Lake City, Utah,	June 15
Smith, Northampton, Mass.,	June 19
Tabor, Tabor, Io.,	June 20
Trinity, Hartford, Ct.,	June 27
Tufts, Medford, Mass.,	June 20
Union, Schenectady, N. Y.,	June 27
Vanderbilt, Nashville, Tenn.,	June 20
Vermont, Burlington, Vt.,	June 27
Wellesley, Wellesley, Mass.,	June 26
Wesleyan, Middletown, Ct.,	June 27
Wheaton, Wheaton, Ill.,	June 28
Williams, Williamstown, Mass.,	June 27
Wisconsin, Madison, Wis.,	June 21
Worcester Polytechnic Institute, Worcester, Mass.,	June 21
Yale, New Haven, Ct.,	June 27
Yankton, Yankton, S. D.,	June 20

SEMINARIES AND ACADEMIES

Abbot Academy, Andover, Mass.,	June 19
Kimball Union, Meriden, N. H.,	June 21
Monson, Monson, Mass.,	June 19
Phillips, Andover, Mass.,	June 21
Phillips, Exeter, N. H.,	June 20
St. Johnsbury, St. Johnsbury, Vt.,	June 22
Thayer, Braintree, Mass.,	June 23
Williston, Easthampton, Mass.,	June 19

If you have Smoked too Much

Take Horsford's Acid Phosphate.

Dr. W. H. FISHER, Le Sueur, Minn., says: "It is a grand remedy in excessive use of tobacco." Relieves the depression caused thereby, and induces refreshing sleep.

The Boston Book

Prepared by THE CONGREGATIONALIST for the International Council (Sept., 1899). Several thousand copies were sold at 36 cts. each, in paper, and 75 cts., cloth.

THE BOOK CONTAINS OVER 100 ILLUSTRATIONS

224 Pages.

The book was printed from type. We have on hand a few hundred copies of the paper bound edition which we will sell at

20 cents

each. This price includes postage if the book is to be sent by mail. Orders filled as received until the edition is exhausted.

Address **BOSTON BOOK,**
Care **THE CONGREGATIONALIST,**
14 Beacon Street, Boston.

Financial

INVESTMENTS

We have sold our real estate first mortgages for 21 years without loss to any investor.

We now offer carefully selected first mortgages from the rich black-waxy belt of Texas and contiguous territory of Oklahoma. Principal and

6% INTEREST

Guaranteed

Send for Pamphlet

THE BUNNELL & ENO INV. CO.
Bulletin Building, Philad'a, Pa.

6% NET FIRST GOLD MORTGAGES

on improved Red River Valley Farms. Loans to actual settlers only. 18 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$200,000 invested. None but SAFE, PROMPT PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent,
205 Century Building, Minneapolis, Minn.

DEFAULTED MORTGAGES

AND

WESTERN LANDS BOUGHT FOR CASH.

I desire especially to buy in Kansas, Nebraska and the Dakotas. Correspondence solicited.

S. K. HUMPHREY,

640 Exchange Bldg., BOSTON, MASS.

NOT A DOLLAR LOST

by investors taking loans through us during the 17 years in which we have been making **FIRST MORTGAGE LOANS** on lands in the Hard Wheat belt of North Dakota and Minnesota. We personally examine every tract of land offered as security. Write for references and particulars.

E. J. LANDER & CO. GRAND FORKS, N. D.
(Established 1883.)

SAFE PAYING INVESTMENTS.

For any sum; in Real Estate, First Mortgages, Savings Certificates or Mining Shares. Write for details. FIDELITY INVESTMENT CO., Tacoma, Wash.

DEFAULTED SECURITIES

Town, City, County, Railroad or other Bonds and Stocks investigated and collected. No charge made for investigation and preliminary report. All communications confidential. Address the **Boston Defaulted Securities Co.,** Room 328, Exchange Building, 53 State Street, Boston, Mass.

WANTED—MONEY TO INVEST

Where the State guarantees 6 per cent. per annum. For particulars address C. W. COLLINS, 317 Bailey Building, Seattle, Wash.

CAPABLE WOMAN WANTED for a permanent position, \$60 per month and all expenses. Experience unnecessary. CLARK & CO., 254 S. 4th St., Philadelphia, Pa.

HOME INSURANCE COMPANY OF NEW YORK, OFFICE: 110 BROADWAY.

Ninety-Third Semi-Annual Statement, Jan., 1900. SUMMARY OF ASSETS.

Cash in Banks	\$650,877.87
Real Estate	1,753,973.36
United States Bonds	1,932,500.00
State Bonds	26,000.00
City Bonds	727,392.49
Rail Road Bonds	1,076,310.00
Water Bonds	55,200.00
Gas Stocks and Bonds	145,800.00
Rail Road Stocks	4,848,780.00
Bank Stocks	318,000.00
Trust Co. Stocks	107,250.00
Bonds and Mortgages, being 1st lien on Real Estate	194,250.00
Loans on Stocks, payable on demand	234,125.00
Premiums uncollected and in hands of Agents	652,322.54
Interest due and accrued on 1st January, 1900	49,614.39
	\$12,908,395.96

LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,351,072.00
Reserve for Unpaid Losses and Claims	705,310.54
Net Surplus	4,351,006.41
	\$12,908,395.96

Surplus as regards policy holders \$7,551,006.41
D. A. HEALD, President.
J. H. WASHBURN, E. G. SNOW, Vice-Presidents.
T. B. GREENE, A. B. BURTIS, Secretaries.
H. J. FERRIS, W. H. CHENEY, Asst. Secretaries.
E. H. A. CORREA, F. C. BUSWELL, Jr. Asst. Secretaries.
NEW YORK, January 9, 1900.

CLOSET AND ALTAR Meditations and Prayers for personal and family use at The Quiet Hour.
\$1.00 postpaid The Congregationalist Boston, Mass.

Mix Henry's Calcined Magnesia with the child's milk when teething. Keeps the stomach sweet. Neutralizes acid. All druggists'.

DON'T let your baby be pale and listless. Give him Mellin's Food and see how healthy, happy and bright he will be.

DECLARATION OF INDEPENDENCE.—A beautiful steel engraving facsimile of the Declaration, an exact copy of the original (now retired from public view) showing signatures of signers mounted on extra heavy card, over tints 11 x 14 inches, and an engraving of the American Eagle and Flag similarly treated will be sent on receipt of fifty cents to cover cost by the Londonderry Co., Dept. G., 32 Central Street, Boston. Valuable either for home or school.

THE Fitchburg Railroad has published a very attractive Summer Excursion Book, giving a list of health and pleasure resorts on and reached by its line. The book is complete in its outline of routes, rates, etc., and also embraces a volume of other interesting matter, including list of hotels and boarding-houses at various points, their capacity and charges. Copies may be obtained upon application to the ticket agents of the company, or will be mailed upon receipt of three cents in stamps by C. M. Burt, G. P. A.

STREET INCIDENT.—"My dear sir," exclaimed Lawyer Bartholomew Livingston, meeting Rev. Dr. Archibald Windham on the village street, "What does this mean? I thought you were laid up with all sorts of bad diseases!"

"And so I was," replied the reverend gentleman. "I had an attack of indigestion and from that time on my whole system has been in a disordered condition until I began taking Hood's Sarsaparilla, which has put me on my feet and cured all my stomach troubles."

"I don't doubt it," said the lawyer. "This same medicine cured my wife of rheumatism and my little girl of scrofula. When they say its the best medicine money can buy they only tell the truth." "Yes, yes, so they do," replied the minister, and the two passed on.

IMPORTANT ANNOUNCEMENT.—The Seaboard Air Line Railway, "Florida and West India Short Line," has pleasure in announcing to the public that it will open its new line to Florida on June 3, 1900, with through sleeping cars between New York, Philadelphia, Baltimore, Washington, D. C., Richmond, Va., and Columbia, S. C., Savannah, Ga., Jacksonville and Tampa, Fla., etc.; also through sleeping cars from New York, etc., to Atlanta, Ga., where connections are made in Union Depot for all points South and Southwest. The Old Dominion S. S. Co.'s steamships from New York and the Merchants & Miners Transportation Co.'s steamships from Boston and Providence make connection with these trains at Norfolk, Va. The Seaboard Air Line Railway is the short line to the principal cities of the South and to all points in Florida and the West Indies. It is also the direct line to Athens, Atlanta, Augusta, Macon, Montgomery, New Orleans and all points South and Southwest. It enters the capitals of the six states which it traverses, not including the national capital, through which many of its trains are operated. Two trains conveying passengers via this route will leave New York daily at 1 p. m. and 12.15 o'clock midnight from Pennsylvania R. R. Depot. For full particulars in regard to sleeping car arrangements and dining car service, please refer to ticket agents of connecting lines, W. C. Shoemaker, General Eastern Passenger Agent, 371 and 1206 Broadway, New York, Charles L. Longsdorf, New England Passenger Agent, 306 Washington Street, Boston, Mass., W. M. McConnell, General Agent, 1434 New York Avenue, Washington, D. C., or to L. S. Allen, General Passenger Agent, Portsmouth, Va.

OPPORTUNITY IS THE URBAN OF TIME.—Now is your opportunity. There is no time when the system is so much in need of a good medicine, like Hood's Sarsaparilla, and no time when it is so susceptible to the benefits to be derived from such a medicine. By purifying, enriching and vitalizing the blood and toning up the system Hood's Sarsaparilla starts you right for a whole year of health. Constipation is cured by Hood's Pills.

GRACE BEFORE MEAT

A collection of Graces adapted for any meal. Some in verse form, especially for use of children. No. 26 of Handbook Series. Price, 4 cents. 100 copies, \$1.25, postpaid.

THE CONGREGATIONALIST,
14 Beacon St., Boston.

THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

CONTENTS

EDITORIAL:

The Christian World	865
Richard Salter Storrs	867
China's Critical Condition	867
The Privilege of Praising God	868
Current History	868
In Brief	870

CONTRIBUTIONS:

Professor Park as a Theologian. Prof. George F. Fisher	871
Dr. Storrs: In Memoriam. Dr. Henry A. Stimson	873
Dr. Storrs as a Preacher. Dr. A. J. Lyman	873
Dr. Storrs's Life History	874
Dr. Storrs's Funeral	875
The Multiplication of Loaves. Estelle M. Hurl	876
The Detroit Meeting of the Home Missionary Society	884

THE HOME:

Blackberry Blossoms—a selected poem	877
The Lad with the Leaves. Dr. Washington Gladden	877
Consider the Fowls of the Air—a selected poem	878
Birds in My Mulberry Tree. Caroline A. Creevey	879
Closet and Altar	879
Mothers in Council	880
Conversation Corner. Mr. Martin	881

FOR ENDEAVORERS—Topic for June 24-30

THE CHURCH PRAYER MEETING—Topic for June 17-23	862
Editorial Comment	865

LITERATURE

NEW HAMPSHIRE BROADSIDE:

A Happy Pastorate Ended	888
In the North Country	888
The Local Conferences	888
A Church a Hundred Years Old	894
A Century and a Half of Town Life	894
A Faithful Pastor Honored	894

LIFE AND WORK OF THE CHURCHES:

Pacific Coast Congress	870
A Strong Suburban Church and Its Influence	889
Framingham's Bicentennial	891
From Newburyport	891
A Day with the Rhode Island Brethren	891
From Worcester	891
Notable Losses by Death	892

MISCELLANEOUS:

The Funeral of Professor Park	862
Christ's Revelation of Himself	862
Commencement Dates	862
Current Thought	872
The Impertinent Missionaries in China	886
The Congregationalist's Indian Famine Relief Fund	887
Appreciative Action by the Marathi Mission	887
Woman's Board Prayer Meeting	887
Missionaries Fraternize at Clifton Springs	890
Marriages and Deaths	893
Business Outlook	895
Points by Viewers	895

THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

Published every Thursday at 14 Beacon Street, Boston.

PER YEAR IN ADVANCE, \$5; 2 YEARS, \$9; 5 YEARS, \$10. SINGLE COPY, 5 CENTS.

IF PAYMENT IS DELAYED, \$3.50 PER YEAR.

ONE OLD AND ONE NEW SUBSCRIPTION, \$5.00.

CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.

On Trial, 6 Months, \$1.00; 3 Months, 25 cents

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance. CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address. DISCONTINUANCE.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per square line each insertion, 14 lines to the inch, 11 1/2 inches to the column. Discounts according to amount of contract. READING NOTICES, loaded nonpareil, 50 cents per line, each insertion, net.

W. L. GREENE & Co., Proprietors, Boston
Entered as second-class mail. Composition by Thomas Todd.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. C. STURGEON, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Rooms and Board. Large, pleasant rooms up one flight with first-class board at Mrs. Mitchell's, 187 Newbury Street, Boston.

Board and Rooms in private family, during July and August, on heights, Cambridge, within walking distance of Summer School and University. Address X. Y. Z.

Boarders Wanted at the Lay College, Revere Beach, Boston Station B, near State Boulevard. Rooms from \$1 to \$3. Board \$4 for ladies; \$4.50 for gentlemen. E. FURNESS.

To Rent. Furnished summer cottage in So. Byfield, Mass., six miles from Newburyport. Electric to city and beach. Rates low. For particulars address Jos. Wheelwright, Greenfield, Mass.

To Let for the Summer. Furnished farmhouse, beautifully situated, piazza, elm trees and pine grove close by. 4 miles to B. & M. R. R., 2 miles to F. R. R. Address Stanley H. Abbott, Wilton, N. H.

Good Board with pleasant rooms may be obtained at reasonable rates, within 15 miles of Boston. High land, good water and shade. For terms apply to I. A. Flint, Stone House Farm, N. Reading, Mass.

The permanent address of Miss Virginia Fox is now Whitman College, Walla Walla, Washington. All receipts and letters of inquiry should be sent to the President, Rev. Stephen B. L. Penrose, Walla Walla, Washington.

To Rent for Season: Beautifully situated, furnished cottage on Bear Island, Lake Winnepesaukee, near steamboat landing and postoffice. Pine grove, wide veranda, good fishing. Rev. W. S. Hawkes, Springfield, Mass.

Rooms and Board. Newton Highlands. A small family can accommodate one or two couples in a beautifully situated home, on high ground with shade trees and grove. Near electric and steam R. R. Address B. H. D., Newton Highlands, Mass.

A Professor of a college in the Interior, who has been a pastor of Congregational churches for 9 years, wishes to supply vacant pulpits in Eastern states during next three months. Excellent references. Address Professor, care The Congregationalist.

Family or Individuals desiring board in pleasant home with modern arrangements and good cooking inside, fine lawn with good shade outside, healthy locality, three minutes' walk to churches and depot, can find such by addressing P. O. Box 111, Randolph, Vt.

To Rent, in Amherst, Mass., for the summer or longer, large, connecting rooms, furnished or unfurnished. Near boarding houses, or convenient for light housekeeping. Ample piazza, shade; electric cars next corner. Mrs. E. O. M., 1 Fowler Place, Amherst, Mass.

A lady teacher expecting to go abroad soon to perfect herself in the French language, and wishing companionship, would be glad to correspond with some one contemplating foreign study. References given and required. Address A. Box 4, South Sudbury, Mass.

Rooms and Board. Large, pleasant, airy rooms, good board, plenty of milk, vegetables and fruit. Fifteen minutes' walk from electric, in beautiful Wakenfield. Good fishing, boating and gunning, nice grove; horse to and from station. Address Parker Pratt Farm, Box 115, Reading, Mass.

Furnished House at Newton Center (ten rooms and bath) to let to small family of adults. Near churches, steam cars and electric. Owner may wish to keep two or three rooms and board with party liking. Best of references given and required. Address J. E. Bradbury, P. O. Box 3321, Boston.

The Congregationalist ..SERVICES..

No. 15. CHILDREN'S SUNDAY

No. 16. NATIONAL

37 Other Services Now Ready

100 Copies, 60 Cents, postpaid

THE CONGREGATIONALIST,
14 Beacon Street, Boston

FINE PAPERS AND ENVELOPES
WARD'S
49 Franklin St. BOSTON

Educational

THE FISK TEACHERS' AGENCIES,
4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.;
Washington; Chicago; Minneapolis; San Francisco;
Los Angeles Manual Free. EVERETT O. FISK & Co.

THEOLOGICAL

MAINE, BANGOR.

BANGOR THEOLOGICAL SEMINARY.

Full regular course in all departments, with additional instruction in New Testament Greek. Entrance examination Thursday, Sept. 6, 1900, 9 A. M. For Catalogue or further information apply to Prof. C. A. BECKWITH, Bangor, Me.

CONNECTICUT, HARTFORD.

HARTFORD 67th Year Opens
September 26, 1900.

THEOLOGICAL SEMINARY,
Thorough Training.
Ample Equipment.
Special Course in Missions.
Apply to Professor Jacobus. Hartford, Conn.

CONNECTICUT, NEW HAVEN.

Yale Divinity School.

Thorough training for the ministry, both scientific and practical. Full university advantages. Address Secretary, Yale Divinity School, New Haven, Ct.

MASSACHUSETTS, ANDOVER.

Andover Theological Seminary.

Ninety third year opens Sept. 19, 1900.
Thorough modern training for the work of the ministry. Address

Professor GEORGE F. MOORE,
Andover, Mass.

NEW HAMPSHIRE

NEW HAMPSHIRE, WINNEPESAUKEE.

WINNEPESAUKEE SUMMER SCHOOL.
On the shores of the Lake. Second year. Courses for teachers in Psychology, Pedagogy and Methods; for general students in Botany, Languages and Mathematics. Address LA ROY F. GRIFFIN, Director, Weirs, N. H.

MASSACHUSETTS

MASSACHUSETTS, GROTON.

LAWRENCE ACADEMY, Groton, Mass.
Limited Boys' School. Founded 1793. Prepares for all Colleges and Technical Schools. Terms \$450. No extras. Address H. H. U. BINGHAM, Principal.

MASSACHUSETTS.

HOME SCHOOL FOR SIX GIRLS,
HYDE PARK, MASS., Suburb of Boston.
4th year begins Sept. 26, 1900. For circulars address MRS. SAMUEL A. FOSTER, 17 Pleasant Street.

MASSACHUSETTS, BOSTON.

BOSTON UNIVERSITY LAW SCHOOL,
ISAAC RICH HALL, ASHBURTON PLACE.
SAMUEL C. BENNETT, DEAN,
Opens October 3, 1900. Boston, Mass.

MASSACHUSETTS, NATICK.

WALNUT HILL SCHOOL FOR GIRLS
NATICK, MASS. Near Wellesley and Boston
Certificate admits to seven leading colleges. Advanced courses offered. Ample grounds for golf, tennis, basketball. Catalogue and Views sent on application.
Miss CONANT and Miss BIGELOW, Principals.

MASSACHUSETTS, BOSTON.

College of Physicians and Surgeons.
Equal Privileges for Men and Women. Allowance for service in Hospital and Dispensary. 20th year opens Sept. 19. AUGUSTUS P. CLARKE, A. M., M. D., Dean, Shawmut Ave., near Massachusetts Ave. Send for Catalogue.

MASSACHUSETTS, EASTHAMPTON.

WILLISTON SEMINARY.
Prepares boys for any college or scientific school. Library. Physical, chemical, biological laboratories; gymnasium, etc. New athletic field with 1.4 mile track. Opens September, 1900.
JOSEPH H. SAWYER, M. A., Principal, Easthampton Mass.

MASSACHUSETTS, WORCESTER.

MISS KIMBALL'S HOME SCHOOL
FOR GIRLS.
Pleasant home. Excellent instruction. Several courses of study. College preparatory. Permanent home and care for motherless girls. Descriptive circular sent on application. Worcester, Mass.

MASSACHUSETTS, NORTON, 28 miles from Boston.

WHEATON SEMINARY

FOR YOUNG WOMEN.

66th year begins Sept. 19, 1900. Endowed. College preparatory, with advanced courses for high school graduates and others not wishing full college course. Art and music. Gymnasium, tennis, golf, etc., extensive grounds. Beautifully and healthfully situated. Christian home influences. For circular and views address the president.
REV. SAMUEL V. COLE, D. D., Norton, Mass.

Educational

MASSACHUSETTS

MASSACHUSETTS, BRADFORD.

BRADFORD ACADEMY

Higher education of young women. 98th year opens Sept. 19, 1900. Three courses. Academic, Elective and College Preparatory. 25 acres of ground. See The Congregationalist of March 22.

Miss IDA C. ALLEN, Principal.

MASSACHUSETTS, ANDOVER.

ABBOT ACADEMY For Young Ladies, Andover, Mass.

The 72d year opens September 18th.

Site and buildings unsurpassed. Over 20 acres of grove and lawns, with tennis grounds, etc. Draper Hall is equipped with the best modern conveniences for the health and comfort of pupils, including effective systems of hot water heating and electric lighting. Each young lady has a single bed, her own bureau closet and toilet conveniences. Extended seminary courses in Latin, Greek, French and German languages, with History, Literature and Science, and rare facilities for Music and Art are fully provided for, and also a thorough college fitting course. The total expense for board and tuition, except music and drawing, is \$400 per annum.

Address Miss EMILY A. MEANS, Principal.
For catalogue, W. F. DRAPER

MASSACHUSETTS, AUBURNDALE.

Lasell Seminary

FOR YOUNG WOMEN.

AUBURNDALE, MASSACHUSETTS.

Inspect our home-school if possible.

You will then understand why our

girls improve in health as well as

learning, culture and manner while

with us. In all our courses we be-

lieve one thing done well is better

than three things half done, and

will not permit a pupil to under-

take more studies than she can master

without injury to her health.

For Catalog, address

C. C. BRADDOCK, Principal.

RHODE ISLAND

RHODE ISLAND, PROVIDENCE.

FRIENDS SCHOOL

PROVIDENCE, R. I.

Founded by Friends over a century ago; but open to all denominations. Endowed. Eighteen States represented last year. Ideal combination of school and home life. AUGUSTINE JONES, LL.B., Principal.

CONNECTICUT

CONNECTICUT, NORWALK, "Hillside."

Mrs. Mead's School for Girls. Certificate admits to leading colleges for women. Special courses in Literature, Music and Art. Attractive home life. Healthful location. Long distance telephone.
MRS. M. E. MEAD, Principal.

CONNECTICUT, GREENWICH.

ACADEMY AND HOME for 10 BOYS
Greenwich, Ct.
An ideal combination of school and home life for ten pupils, 28 miles from New York City. Unsurpassed healthfulness. Thorough mental, moral and physical training. 75th year of Academy. J. H. ROOF, Prin.

CONNECTICUT, LAKEVILLE.

THE HOTCHKISS SCHOOL, LAKEVILLE, CONN.

An endowed school for boys, devoted exclusively to preparation for college or scientific school.
The next year begins Sept. 12, 1900.

EDWARD G. COY, Head Master.

PENNSYLVANIA

PENNSYLVANIA, LITITZ.

Linden Hall Seminary

LITITZ, Lancaster Co., Pa.

A select boarding school for girls and young women, founded 1794. A safe and thorough Christian home school. Pupils received at any time. Correspondence invited.
Rev. CHAS. D. REIDER, Prin.

OHIO

OHIO, OBERLIN.

OBERLIN COLLEGE

JOHN HENRY BARROWS, President.

A progressive Christian College, the roughly equipped with libraries, museums, laboratories and gymnasium. 16 buildings. Departments: The College, the Academy, the Theological Seminary, the Conservatory of Music. Also course in Drawing and Painting, and a four years' Normal Course in Physical Training for Women. Eighty-four instructors. 1,325 students last year. Sixty-eighth year begins September 19, 1900. For full information address the Secretary,
GEORGE M. JONES, Box E 22, Oberlin, O.

Educational

NEW YORK

NEW YORK, POUGHKEEPSIE.

LYNDON HALL POUGHKEEPSIE, NEW YORK.

Vassar Preparation a specialty.

SAMUEL W. BUCK, A. M.

NEW YORK, MOUNT VERNON.

The Misses Lockwood's Collegiate School for Girls

Mount Vernon, N. Y. (half hour from New York). Certificates received at Vassar, Wellesley and Holyoke. Special courses. Attractive home. French spoken. Only earnest students desired.

SACRED SONGS

No. 2, FOR
SUNDAY SCHOOLS,
PRAYER MEETINGS,
\$25 per 100. Sample copy mailed on receipt of 20 cents.

THE BIGLOW & MAIN CO., New York and Chicago.

PROFESSOR PARK'S

LAST PUBLICATION.

Discourses on some Theological Doctrines as Related to the Religious Character. 8vo, 400 pp., \$2.50. Will be sent, postpaid, on receipt of \$1.75, till 1st September.

W. F. DRAPER, Publisher,
ANDOVER, MASS.

SHORTER LIFE OF D. L. MOODY

by his son PAUL DWIGHT MOODY. Two volumes; 18 illustrations including six of Mr. Moody. 25 cents. Agents Wanted Everywhere. Liberal terms.
A. P. FITZ, Supt., 250 LaSalle Ave., Chicago, or East Northfield, Mass.

I NEED AT ONCE

the services of one Christian person in each town. Salary guaranteed.

H. S. MICHILL, 70 Fifth Ave., New York.

The Farmers' Loan and Trust Company.

Chartered 1822.

Nos. 16, 18, 20 & 22 WILLIAM STREET,
New York

CAPITAL AND SURPLUS,

\$6,525,000

The Company is a legal depository for moneys paid into Court, and is authorized to act as Executor, Administrator, Trustee, Guardian, Receiver, and in all other Fiduciary capacities.

Receives deposits upon Certificate of Deposit, or subject to check and

Allows Interest on Daily Balances.

Acts as Trustee under Mortgages made by Railroad and other Corporations, and as Transfer Agent and Registrar of Stocks and Bonds.

Manages Real Estate and lends money on bond and mortgage. Acts as Agent for the transaction of any approved financial business.

EDWIN S. MARSTON, President.

THOS. J. BARNETT, 2d Vice-President.

SAMUEL SLOAN, JR., Secretary.

AUGUSTUS V. HEELY, Asst Sec'y.

WILLIAM B. CARDOZO, Asst Sec'y.

CORNELIUS R. AGNEW, Asst Sec'y.

BOARD OF DIRECTORS.

Samuel Sloan,
William Waldorf Astor,
S. S. Palmer,
James Roosevelt,
D. O. Mills,
Robert F. Ballantine,
Franklin D. Locke,
George F. Baker,
Charles A. Peabody, Jr.,
Robert C. Boyd,
Henry Heutz,
E. R. Holden,
William Rowland

James Stillman,
Moses Taylor Pyne,
Henry A. C. Taylor,
Edward R. Bacon,
John L. Riker,
D. H. King, Jr.,
H. Van R. Kennedy,
Cleveland H. Dodge,
Hugh D. Auchincloss,
Daniel S. Lamont,
Archibald D. Russell,
A. G. Agnew,
Edwin S. Marston.

THE CONGREGATIONALIST

Volume LXXXV

Boston Thursday 14 June 1900

Number 24

Features of Next Week's Issue

WHITHER IS METHODISM TENDING? by Pres. Charles J. Little of Garrett Biblical Institute.
HOME LIFE IN SCOTLAND, by Dr. James Stalker, Glasgow.
CLUB WOMEN AT MILWAUKEE, by Anna Barrows.

The Christian World

Professor Park
and Dr. Storrs

A solemn and beautiful impressiveness was added to the funeral service of Professor Park last Friday, particularly to the memorial discourse prepared by Dr. Storrs by the thought that at that very hour the funeral of Dr. Storrs himself was going on in Brooklyn. The coincidence is certainly remarkable beyond precedent that these distinguished men, whose lives had been so constantly interwoven at the Braintree parsonage, at Amherst College, at Andover Seminary, and in the friendship and fellowship of mature years, should die on successive days and be buried at the same hour, the memorial eulogy of the older being that written by the younger. Master and pupil had both lived long and honored lives, each had received his "loving cup" of grateful affection, and together they were permitted to "enter in through the gates into the city." Imagination fails to conceive the realization of the "added hope" and "expectation" in the reunion there! We append herewith the final sentences in the memorial discourse:

Though graves are here opened, the eternal stars shine on serene, and in some place of those "many mansions," of which the Master so simply and sublimely spoke, he has henceforth his beautiful home, more and more to become endeared to him as the immortal cycles pass. He is with those with whom he here labored; with those on whom his influence was poured; with those to whom his affectionate pen gave freshened power and added fame; with Edwards and Phelps, with Stuart and Woods, with Robinson and Henry Smith, with the great company whom he made more faithful and successful in their work for Christ. Our words are nothing to him now, who hears on high the heavenly voices. Our clearest light is dim and cloudy beside his instant celestial vision. Our saddened hearts are in infinite contrast with his exultant and praising spirit, as he hears the Master say, "Well done! Enter, henceforth, the joy of thy Lord." But while we live we shall not forget him, and when we die it will be with an added hope in the expectation of seeing his face, shining and welcoming, as the celestial gates unfold! So unto him we say farewell! and unto God, for past and future, be now and ever all the praise. Amen.

Children's Sunday

No fairer June day ever dawned and ran its course to sunset in this section of the country than last Sunday. Conditions were favorable to the assembling of large numbers of children, down even to the little tots in their mother's arms, and when once brought together in God's house they made as beautiful a sight as it is possible to witness. Processionals, special concert exercises, the administration of baptism, contributions for the Sunday School and Publishing Society, banks of potted plants and plenty of greenery from the woods and meadows—these were the notable elements in the celebration of a day which probably means as much to the little people as any day in the church year. Who that gazed upon them did not lift a silent prayer that their young lives might be kept from the evil that is in the world, and that they might always bear about with them the white flower of a blameless life?

A Serious Drain

Have there ever been ten months in the recent history of our denomination during which death has reaped a more notable harvest than in the period beginning last August and ending at this time? Dr. Lamson was smitten down just before the assembling of the International Council. Dr. Field of Bangor died early in January, Dr. George L. Walker in March, Professor Churchill last April. And now in quick succession have gone Dr. Behrends, Professor Park and Dr. Storrs. All these men were in the front rank of the denomination, bore heavy responsibilities and exerted a large influence. They will be missed on great occasions and not less in more private assemblages. The work which they did cannot be repeated by those who come after them, but the spirit of their service can be emulated by a younger generation as it faces its own problems and responds to God's call to go forward.

The Approaching
Edwards Celebration

The coming celebration at the First Church, Northampton, June 22, when the bronze tablet in memory of Jonathan Edwards is to be unveiled, awakens a new interest in a man who made that city famous in European lands. Many of the present generation think of him only as a stern, unlovable preacher of doctrines against which one could but rebel, and so deserving dismission from any Christian church. But he was, if historians rightly represent him, a young, earnest, devout man, with a winsome personality, graceful in his bearing, deeply consecrated to his work and for many long years devotedly loved by his parish. Many Christian people both in this country and abroad are anticipating the day when after 150 years he is to have a permanent memorial in the church from which he sorrowfully went

into the wilderness and far frontier. No one can read the story of his fiery trials in 1749-50 without being struck with the wonderful patience and gentleness with which he bore the storm that beat him so unmercifully. He was not allowed a word in defense. The spirit manifested in those days against him was like that of the Jews in the days of Christ. As we read after 150 years the sad story we seem to hear the echo of the cry, "Crucify Him." Ten years after his dismissal a letter was made public written by one of the most prominent men in the church and of high standing in the state. In this he expressed in strongest terms his grief, remorse, penitence for the position which he held in opposition "to one of the best of men and by persecuting that just man and servant of Christ we have dreadfully persecuted Christ himself." We doubt if in the annals of literature there could be found a public confession of guilt put in stronger terms. Says he, "I have so far symbolized with Balaam, Ahitophel and Judas that I am confounded and filled with terror when I attend to the most painful similitude." Edwards's farewell sermon was full of tenderness and love and breathed only a desire for the peace and prosperity of his Northampton parishioners. The celebration next week will bring together a number of distinguished divines. Dr. George A. Gordon, who is to give one of the addresses, will doubtless make a notable deliverance, and there will also be addresses from Profs. A. V. G. Allen and E. C. Smyth.

Federation Possibilities
Illustrated

Three societies contribute to the support of our missionary work in Alaska. The S. S. and P. S. pays nearly all the salary of Rev. L. L. Wirt, who has the work in charge, and supports a Sunday school missionary in addition. The H. M. S. provides an equal amount for salaries of missionaries. The C. B. S. has just appropriated \$4,000 to be used for church buildings. Educational interests in the mining towns will soon become important, and Commissioner W. T. Harris has assured Mr. Wirt of the willingness of his department of the United States Government to establish public schools. An incipient college may appear before long and we should not be surprised to see the C. E. S. coming in to take its part in laying Christian foundations for this new country of great possibilities. The A. M. A. was the first of our societies to enter the territory, with a mission to the Indians. One of its missionaries, Rev. Mr. Thornton, fell a martyr in his work, and the other, Mr. Lopp, has become known not only for his labors for the Indians, but for distinguished service to our Government with his herd of reindeer. Here are five societies looking toward a growing missionary work which is likely to remain for some

time under the direction of two men, and the most of it in the care of one. Is there not here a suggestion of possibilities in the federation of our benevolence?

Methodist Protestants in Convention

Christian unity was fanned by the balmy breezes of Atlantic City, N. J., where the Methodist Protestant General Conference recently held its eighteenth quadrennial session. In two or three directions decided advance was made toward the unity of Christendom. One hopeful sign of the times is the disposition to have a universal hymn-book for all Methodisms. To the proposition of the Methodist Episcopal Conference for co-operation in securing such a hymnal a hearty response came from the Methodist Protestant General Conference. A committee was appointed with power to adopt a hymnal which may be prepared jointly. Another encouraging sign was an official communication from the General Conference of the Primitive Methodist Church of America, expressing a sincere desire for denominational unity between all non-episcopal Methodisms. The hope was expressed that the Methodist Protestant Church would do all in its power, without compromising its own principles or doctrines, to bring about such a result.

Congregationalists and Methodist Protestants Joining Hands

Congregationalists and Methodist Protestants are not ecclesiastical antipodes. The Central West Association of Congregational Churches in Illinois recently appointed a fraternal committee to promote union with the Methodist Protestant churches in that territory. In response to 100 communications questioning prominent Methodist Protestants as to the desirability and feasibility of such union, only one unfavorable opinion was received from the North Illinois Conference of the Methodist Protestant Church. Indeed Methodist Protestantism in the central West is much more Congregational in usage than Methodist. There is a form of connectionalism and itinerancy, but the practice in this section is widely different from the method of stationing ministers that prevails in Maryland and the South. While no official action was taken in this matter, yet prominent ministers and laymen were outspoken in their opinions that union with homogeneous ecclesiastical bodies must soon become the order of the day.

Picked Men for Settlement Work

A forward step in the social settlement movement is registered by the recent establishment of two college fellowships at the South End House in Boston. Harvard graduates in and about the city have pledged an annual gift of \$900 for two years to permit the residence at the house of a Harvard man, who will be appointed by the professor of Christian morals and the professor of political economics, and will work under their joint direction. A similar amount is being raised by Amherst graduates in behalf of an Amherst fellow. President Harris and the professor of political economy will designate a member of the

present Senior Class for this position, and he, as well as the Harvard fellow, will be under the general supervision of Mr. Robert A. Woods, who has been at the head of the South End House since its establishment nearly ten years ago. These appointments mark a new relationship between the college settlement and the college. Hitherto there has been no official connection, though every year men of the outgoing classes from a number of colleges have volunteered for such social service. Now these two colleges become in a certain sense responsible for furnishing men and for their maintenance. Indeed, the Harvard fellow will be registered in the Harvard graduate school. The great lack in the settlement movement all over the country has been the scarcity of the suitable men for residents. This method of securing them promises to obviate this difficulty, if it should be extended, as it very likely may be, to include a number of other colleges in the supporting constituency.

The Source of Preaching Power

One of his former neighbors in the Christian ministry, speaking at the memorial service for Dr. Behrends held in the Central Church, Brooklyn, June 3, said that the pre-eminent source of his power as a preacher was set forth in his own words in his Yale lectures on Preaching, in which he said, "It is the fixed, intelligent certitude of soul, rooted in the knowledge of self, which is the outcome of present testing of divine truth, which constitutes the unfailing and inexhaustible source of moral power in the preacher." This is an admirable statement viewed as abstract truth. It also is self-revealing. Scholarship, eloquence, imagination all were his, but he was greatest in moral certitude, passion, conviction and in self knowledge and self-revelation. Wherein he was strong it behooves all preachers to be strong. Men who are like him never fail of eager, hungry auditors. Imagination, rhetoric, scholarship that is little else save pedantry—all these will pall. But the certitude of personal experience of divine things revealed, be it ever so falteringly or crudely uttered, grips the hearts of men.

Self-help the Best Help

This is a principle which is as applicable to the work of a foreign mission station as to that of the most progressive and enlightened school in Massachusetts, and that it is a principle which needs more recognition by our missionary societies is clear to one who will read the testimony on the subject offered at the recent Ecumenical Conference. Underwood of Korea and Borchgrevink of Madagascar presented conclusive evidence that if from the beginning the Christian convert and the Christian church are taught to stand with the minimum of support they quickly learn to stand alone. Whereas, if coddled from the first, the dependence becomes chronic. Often, no doubt, as Archdeacon Walker of Uganda, writing to the Church Missionary Society, has just said: "It is piteous to see how the work falls off if the European who has been in charge is removed." But he adds that, withal, he "is not sure that it would not be wiser to let things be done less

well and be done by the natives. . . . It was unlawful to yoke a camel and an ass to the same plow, and I fear that the more the Europeans do of the actual work itself the less the natives will feel their responsibility and duty in the matter."

Gratifying Decrease in Drunkenness

Recent articles in the Liverpool press tell of a most marked decline of drunkenness in that maritime city where liquor has been and still is so freely used. The number of arrests for drunkenness during the five years ending 1874 were 19,193 annually. They were only 4,768 annually during the five years ending 1899. This decline in arrests cannot be laid to less vigilance on the part of the police for they never made more careful inspection of their districts, and have never been more vigorous in the suppression of houses of ill-fame and grogeries. The reasons given for the decline in drunkenness by the Liverpool journalists are the demolition of rookeries, the increased interest in physical recreation, and the more stringent attitude of the trades unions toward members who drink.

Judaism Being Transformed

Judaism in the United States up to the present time has been dominated by German rationalism in so far as it has departed from orthodoxy, and the results have been increased sterility. Now the Russian Jews have come to this country in such numbers that the German Jew no longer has the numerical superiority that he once had, nor will he forever have the social superiority that he now has. Then what will happen? No less an authority than Joseph Jacobs, the eminent English-Jewish man of letters who has been in this country recently studying Judaism, predicts that "the future of American Judaism is with the Russian Jew." And the Russian, he claims, is imaginative, capable of giving to American Judaism an element which it has long needed, namely, the old love of and reverence for symbols.

An Error in Judgment

Most of us at times are conscious of a disposition to look down upon certain others who seem to possess abilities or opportunities inferior to our own. It may not be contempt, which we feel, but it often is an unwholesome sense of superiority. Of course we ought not, and cannot, be blind to facts. The man of trained powers and conceded success naturally is not apt to regard his fellow who is plainly less efficient as worth quite so much to the world as himself. Yet there is an element in the case which should not be overlooked. It is not so much what a man accomplishes actually as what he accomplishes in view of his abilities and the conditions of his life which is the test of his real service and success. Therefore, he who has been less richly endowed may have done more and better for God and man than he who has been more amply furnished for activity, and who seems to have had the more fruitful career. It is a mistake to look down upon others. In the divine sight they may have the better right to look down upon us.

Richard Salter Storrs

The Christian ministry offers a field large enough to satisfy the ambition of the greatest men. Dr. Storrs by his life has held this truth in shining letters before the eyes of young men. For more than a generation he has been the greatest living orator in America. He has long held the first place in the honor and affection of the people of his own city. Leading citizens of Brooklyn, in all walks of life, vied with one another in celebrating the fiftieth anniversary of his ministry among them, to express their pride in him. In the realm of letters he had proved himself a master, and any university would have rejoiced to have him at its head. If he had chosen a political or judicial career, he might reasonably have aspired to the highest office.

But Dr. Storrs chose to be a minister of Christ as his father and grandfather had done before him. In every honor he received his calling was conspicuously recognized. Any honor offered to him inconsistent with his ministry he would have thrust aside or passed by without notice. When he reviewed his public career after a half-century in one pastorate, he declared that if he were again to face the future as a young man he would choose the gospel ministry before all other callings; and he said this with such humility, such depth of feeling and emphasis of conviction, as to leave no doubt that he had found the field which satisfied his highest ambition.

In the Christian church his ideal was that of his Master, to be greatest by serving most; and his greatness in this was recognized. In his own denomination he used the primal position freely accorded to him to reconcile differences, to inspire to united service men conscientiously at variance, and to bring them in love to turn their eyes from small things magnified by nearness to things eternally great. Himself strongly conservative, his large-minded tolerance and genuine respect for those who differed from him brought men into sympathy with one another through their esteem for him; and it is probable that during his presidency of the American Board he saved the denomination from an attempt at division which would now be deplored by all.

But his first thought and his greatest labor were always given to his own congregation, and in ministering to them he found his chief delight. All who knew him knew that. Those who did not know him may find in his published addresses on special occasions in his ministry the tone of a divine music of love which was strongest and sweetest when he turned toward his own people. He followed the children from the time when he put his hands on their brows in baptism through all the successive stages of their lives with the tenderness, the solicitude and the satisfaction of a father. And in their love and loyalty he found great reward. He was a good shepherd. He knew his own and they knew him.

In his public life Dr. Storrs was like a cathedral whose aisles and arches are pervaded with the stately atmosphere of the worship of the supreme and present God. In his life with those who knew him intimately he was like the living-

room of a happy family, where each member finds in quiet conversation and charming story and playful humor and sympathetic interest a perennial delight. Yet his majestic oratory and his personal conversation found ever the supreme source of their inspiration in his love for our Lord and Saviour Jesus Christ. Not long ago in a company of ministers he took part in a discussion on the place of the cross in human history. His words were apparently spontaneous and unpremeditated, but one who was present said that at times as he spoke he seemed to descend into the very depths of the mystery of redemption through the grace of Christ, and there were no dry eyes in the room.

If Dr. Storrs were to emphasize one message left behind him above another, we believe it would be the assurance from his experience of the pre-eminence of the gospel ministry, and that the highest rewards are to be found in its sacrifice and service.

China's Critical Condition

Whether viewed from the standpoint of the Chinese patriot—if there be such—or the standpoint of the disinterested foreigner—which there is—the condition of China at this moment is most critical. All the evidence goes to show that the empress dowager sanctioned the uprising of "the Boxers," that the Chinese army is in sympathy with the uprising and cannot be depended upon to aid in the suppression of the revolt, and that now the rebellion has assumed such proportions that the Manchu dynasty itself is threatened and foreign interference for the maintenance, not of the Manchu dynasty necessarily, but of good order and safety of life and property has become imperative. If, as is now reported, the empress dowager has fled to the Russian legation in Peking for protection, it may prove one of two things—either that she has started a fire which has spread beyond the intended limits, or that she has been playing a part in a deep laid conspiracy to establish Russian supremacy in China. If the latter, then the Powers whose subjects are being massacred in China now will have additional reason for distrusting Russia in the future and thwarting her intentions now. A power that will increase its imperial sway by fostering massacre and rapine in a land tottering to its doom must be combated from start to finish by civilized Protestant nations.

The present situation is so full of perils immediate that its ultimate import is likely to be overlooked. But it is of the latter that our diplomats and those of Europe are now thinking. While the thirty-one naval vessels of various powers off the Taku forts, and the light draught naval vessels on the rivers, and the marines in Peking and along the railway from Tientsin to Peking are doing police duty, and protecting as far as possible life and property that have taken refuge near them, the diplomats and statesmen are thinking most of the greater crisis impending which would seem to make it necessary for even larger military forces to enter China, and for the Powers of Europe, the United States and Japan, to agree upon a system of protecting China

from herself and conserving her enormous resources.

But once this task is faced its difficulties become apparent. Russian ambition and Japanese ambition collide. Russian preparedness on land and Japanese preparedness on land and sea make it exceedingly unlikely that those Powers can agree upon a policy that will keep them from each other's throats, or permit them to work in harmony with other Powers. The presence of large numbers of American troops in the Philippines, our recent success in negotiating the "open door treaty," our very isolation from all contests for Asiatic territory in the past and the very grave present peril to our Christian missions and our ever-increasing trade interests all lead not a few citizens at home and some of the European journalists, especially the English, to claim that we are the Power of all Powers to assume the leading role in settling the disturbance. But our troops are all needed in the Philippines. Our history in the past makes our officials in Washington extremely reluctant to enter upon any joint action with European Powers for the partition of, or protectorate over, China. Great Britain, with her vast commercial interests in China and her comparatively recent, if not present, high prestige at Peking, cannot without a vigorous protest see her interests, present and prospective, in China melt away either through internal ruin or outward seizure, and yet today, as Lord Salisbury has said, her teeth are in South Africa and she cannot let go to bite in China. Japan, restive and bitter because of recent European interference with her after her conquest of China, ambitious to be the guide of China in leading her into Occidental light, hating Russia for past blows in the face and for present plottings against her in Korea, will not willingly assent to any European permanent domination in China. France will probably play Russia's game and Germany join with Great Britain and the United States in whatever they choose to do.

Thus stand in the background the questions that must be settled after order is restored. The exigencies of the hour no doubt will make united action possible for a time, and lead the United States, for instance, seemingly to depart from its historic policy. Minister Conger and Admiral Kettner have explicit orders to act independently even though similarly with the other Powers. But who knows what the absolute necessities of the case may be which will force them to take the initiative in combining or leading all the foreign forces, and who knows where we shall end, having once put our hands to the plow? The conservative traditions of the Department of State, and a feeling that in the Philippines we already have Asiatic problems enough to settle, will no doubt keep the Administration aloof as long as possible from joint action with Europe. But we hope they will not be unduly conservative. Having once made the plunge, and having taken on "the White Man's Burden," we might as well face the fact that of all nations of the world we are to be the dominant Power of the Pacific, and that we cannot be so commercially without corresponding diplomatic and military action, influence and responsibility.

The Privilege of Praising God

The disposition to praise God is not merely a matter of temperament. It also is a matter of conviction and may become a habit. They who by nature are despondent often have learned to take more cheerful, courageous views of life by forming the practice of gratitude and praise to God and adhering to it loyally. It opens one's eyes to study the reasons which he individually has for rejoicing. Devote a short time now and then to meditation upon your circumstances. Compare them with what they might be, and with what those are of many persons whom you know. Think also of all in the world, which reveals the presence, power and glory of God, and if your heart do not inspire your lips to utter praise it will be strange indeed.

But why does God desire our praise? What good does it do him? It is a mistake to think of our Heavenly Father as so remote in his supreme holiness and glory as to be indifferent to our feeling toward him and our expression of it. He desires our praise because he knows that for us to recognize what his character is, and what he has done and is doing for us in spirit and in life alike, cannot fail to make us in every way more like himself. It does one good to be grateful and to utter gratitude in praise. It does one good to focus thought on an ideal of nobility and holiness, to comprehend that a being like our Heavenly Father sustains close relations with us, and to express our appreciation and thankfulness for what he is and is doing for us.

This is why God desires us to praise him and why we should comply with that desire. It is a blessing for us to utter praises, and a duty left unperformed when we fail. If you look around, you will perceive that the Christian whose life is most characterized by the spirit and voice of praise, not in any sentimental or perfunctory spirit but in genuine heartiness, is not only the happiest but the most useful of men. The spirit of praise harmonizes with all which is best in the possibilities of our life. It is the spirit of heaven, and the more the spirit of heaven pervades human society the nearer will come the victory of good over evil and the dawn of the day of the Lord.

Current History

The Adjournment of Congress

The "long" session of the Fifty-sixth Congress adjourned on the 7th after a comparatively short session, having appropriated for ordinary and extraordinary expenses the sum of \$799,729,476. Of this \$131,247,155 were credited to the Spanish war and its consequences. Apart from war expenses the chief items of gain in national expenditure seem to be due to the natural naval growth, added pension appropriations, enlarged postal service, and the taking of the twelfth national census. The total expense of the Spanish war and the war in the Philippines up to date has been \$392,000,000.

Congress, being in harmony with the Executive, has enacted codes of government for Hawaii, Porto Rico and Alaska, has placed the nation unequivocally on a gold basis, provided for a material reduction in the interest account of the na-

tional debt, and started on their way to enactment after further debate in and out of Congress laws calculated to provide for the construction of the Nicaragua Canal and the restoration of the American merchant marine. It has been a Congress in which considerable independence of party dictation has been shown both by Republicans and Democrats. This has permitted new members like Littlefield of Maine to emerge and gain the respect of the country as they could not have done in a more docile Congress. It has been a Congress careful of its own reputation—witness the rejection of Roberts of Utah by the House and Clark of Montana by the Senate, and the Senate's refusal to recognize as legal the appointment of Mr. Quay as United States senator by the governor of Pennsylvania.

The debate on the Porto Rico legislation in the House and on the Philippine policy in the Senate has been on a high plane of eloquence and patriotism, and one of the speeches in the debate on the Philippine issue—that of Senator Hoar of Massachusetts—is likely to become a classic, representing, as it does in a way, the type of Senate eloquence of a departing generation of which Senator Hoar now is the only survivor. The new Speaker of the House, Mr. Henderson, has filled the important post with credit. Since the much deplored death of Vice-President Hobart, Mr. Frye of Maine has presided in the Senate with satisfaction to all.

The Domestic Political Outlook

Democratic conventions in New York, New Jersey and Connecticut show that, while the party managers in the East have no hope of defeating the nomination of Mr. Bryan, they hope to so modify the platform that it shall not reassert the 16 to 1 ratio or make other features of the Chicago platform unduly prominent. Strong pressure will be brought to bear upon the Bryan wing of the party to induce Mr. Bryan to so modify his attitude on issues that once were vital, but are now dead, that it may be possible for the party to go into the canvass in states like New York, Connecticut, New Jersey and Maryland with some hope of gaining the votes of the conservative business men hitherto identified with the party. And there are rumors that pressure of this sort will come from a source no less high than Senator Jones, chairman of the national committee. But Mr. Bryan's article in the June *North American Review* does not indicate any such purpose on his part.

As for those Democrats who voted for Palmer and Buckner in 1896, or those who bitterly oppose the Administration's Philippine policy, but are equally distrustful of Mr. Bryan and his probable advisers should he be elected, it is their avowed purpose now to meet in Indianapolis, after the other conventions have met, and to decide whether to nominate a third candidate. The election in Oregon, just held, where a straight issue was drawn between gold and expansion, on the one side, and bimetalism and a halting, timorous policy of expansion, on the other, has resulted in the election of the Republican candidates for Congress and the state legislature by larger majorities than the party has had in some time.

Organs favoring Mr. Bryan admit that it shows that he need not expect the votes of any of the Pacific coast states.

The Republican National Convention, which meets next week in Philadelphia, will derive its chief interest from the contest for the vice-presidential nomination and from the presence of a number of aged men, delegates to the first national Republican convention held in Philadelphia, in 1856. The chaplain of this convention will be the now venerable clergyman who forty-four years ago similarly served the delegates assembled in Philadelphia.

The Ice Trust Under Fire

Examination, by direction of the courts, of the list of stockholders of the American Ice Company revealed the fact last week that Mayor Van Wyck of New York city, his brother Augustus, John F. Carroll, Croker's chief lieutenant in Tammany, many of the justices of the city and Supreme Court judges, and a host of Tammany and Republican officials were all stockholders in the iniquitous ice trust which early in the season was charging twice as much for ice as the citizens of New York paid last year for the indispensable commodity. A certified list of this roll of plunderers having been published, the journals most zealous in attacking the trust appealed to Governor Roosevelt to exercise the authority given him under the city charter and suspend Mayor Van Wyck and all other city officials holding the stock for having transgressed the provision of the charter which prohibits city officials from profiting in any way from contracts between the city and corporations with which the city does business. The city is now one of the largest consumers of the ice sold by the trust. Controller Coler was also called upon to cancel at once the exclusive dock privileges given to the trust by the dock commissioners. Neither of these officials has yet taken this summary action, but both are carefully considering the propriety and legality of so doing. On the 9th, Mayor Van Wyck, along with other Tammany officials, was forced to give testimony in the matter before Justice Gaynor. The mayor made a sorry exhibition of himself, confirming all past impressions of his vulgarity and mendacity. He admitted that he held 4,200 shares of the stock, but his explanation of how he got them was flatly contradicted by three of his Tammany friends, who refused to let him screen himself behind them.

The Educated Negro—Facts not Theories

The fifth of the annual conferences held at Atlanta University has just adjourned. The theme for consideration this year was The Career of the College Bred Negro. Carefully collected statistics, gathered under the direction of Prof. W. B. Du Bois and individual testimony by those present were the data which the *conféres* had. After careful consideration of the facts those present put themselves on record as believing that, whereas it has been shown that the 2,414 Negroes who have graduated from colleges in this country since 1826 have, with few exceptions, found work, have manned and made possible the Negro common school system of the South, have accumulated

property averaging an assessed value of \$2,500 to each person, therefore "there is a legitimate and growing demand for the college training of a few carefully selected young Negroes of ability," the general principle being as applicable to the black man as to the white man, that he shall have "an educational opportunity commensurate with his ability." Such are the temperate, fair conclusions of educated Negroes after careful scrutiny of data as scientifically gathered as any ever gathered by any Northern university. The facts are full of hope, and the temper of the resolutions based on them is even more encouraging. One of the questions sent to and answered by each graduate was this, "Do you vote?" Seven hundred and twenty-one replied to this question, 508 giving an affirmative reply. About ninety per cent. of these said that they thought their votes were counted, and sixty-one were not certain about this important fact. Here is suggestive information respecting the attitude of the educated Negro toward the franchise, and the disposition of the Southern white man to let him exercise his right.

Race Discrimination

The General Federation of Women, in annual session in Milwaukee during the past week, has not bettered its standing in the land by its refusal to recognize the credentials of a club of Negro women of Boston, presented by a most estimable lady, Mrs. Ruffin. The federation had accepted dues from the New Era Club, and given it a standing of parity with all other clubs, but the protests of the Southern women against any such recognition of Negroes, and the unwillingness of the women of the North to stand by principle to the extent of dividing the federation made it possible for the federation to adjourn without any honest facing of the issue, and with Mrs. Ruffin's credentials not passed upon. She threatens to carry the matter into the courts, not to gain notoriety, but to settle a principle.

The Controversy over Boston Taxes

The mayor of Boston has been endeavoring to secure from the legislature of Massachusetts a law authorizing the city of Boston to raise its tax limit *per capita* of the population. The House has so voted, but with the proviso that the law shall not become operative until after it has been approved by the people at the polls. The mayor and the forces with him are hoping that the Senate will defeat the referendum provision of the House bill. The merchants and leading property owners of the city oppose the mayor, and a referendum would probably defeat the bill. Unless the bill passes the legislature and the people indorse it a sweeping reduction in municipal expenditures and employees will be necessary, the city being at the limit of its borrowing power, and the present administration being opposed to such lavish expenditures as were characteristic of the Quincy régime.

The Taking of Pretoria

General Roberts with the main British army on the 5th entered Pretoria, the capital of the Transvaal Republic, without any formidable resistance, the Boers,

however, taking away with them some of the British prisoners, all of the gold reserves of the republic, and most of the guns and stores of war. Roberts has had no difficulty in taking towns, but he does not seem to get in early enough to prevent the wily Boers from getting off with weapons and munitions of war. President Kruger left Pretoria before the British neared it, and now has his seat of government in a railway car specially fitted up for him, which, when he was last interviewed, was at Machadorp Station, off to the north of Pretoria, whither the still belligerent Boers have fled with stores and ammunition. In Pretoria the Boers are giving little trouble, and are acquiescing in British rule. The task of keeping open his line of communication between Pretoria and the ports of Natal and Cape Colony is now the most formidable one that General Roberts faces. Indeed, already a Boer force 2,000 strong has cut in on his line of communications near Kroonstadt and destroyed several miles of railway. It will be such episodes as these that we shall have reports of for some time to come, both from the Free State and the Transvaal. Guerrilla warfare from this time on will be the order of the day. The bitterest of the Boers will fight on in the hills of the north for months, perhaps years, to come. But the main task of the British forces has been done, and a return of some of the troops to Great Britain will soon be in order. The task of reconstruction will be very difficult and call for the highest statesmanship, and in carrying it out force for a time may be necessary, perhaps, and the maintenance of armed forces in the Transvaal and the Orange River State indispensable. But the vast army from the colonies and the motherland should soon begin to disintegrate and return to garrison duty or the walks of life from which the volunteers came.

An Hour of Crisis for Japan

Japan just now is in a state of high tension, due somewhat, of course, to the strained situation in China and all that it implies for the future, and due also to the peculiar conditions existing in Korea, where Japan feels that Russian influence is slowly but surely undermining her own. The recent gain of a valuable concession by the Russians at Masampo, the treaty port on the south coast, while not giving the latter permanent title to Korean territory, does give Russia a strategic situation and superiority on the Korean Straits which Japan is loath to see her enjoy. Recent contemptuous treatment of Japanese officials by Korean officers of state has contributed also to the perturbed state of mind of the Japanese, and is attributed by them to Russian machinations behind the Korean throne.

Then, in addition to this, comes the imbroglio in China, the evident Russian intent to improve the opportunity to get all that can be gained for Russia. Of course Japan, with her natural ambition to exert a dominant influence in the Orient, to shape the policy of China, and to find an outlet there for her superfluous insular population and her ambitious governing class, is not going to stand meekly by and watch the Russian bear or the English lion dispose of the prey without hav-

ing something to say about it, either at the diplomatic council table or by the cannon's mouth. And her recent experience with European diplomacy will probably lead her to choose war.

The recent resignation of the Yamagata ministry, and the turning of the mikado to Count Ito to form a new ministry, is significant of the crisis now on at Tokyo. Yamagata the warrior, Matsukata the financier, are able men and patriots, but the nation instinctively turns to its great statesman, Ito, in the hour of its need.

The Crisis in China

Elsewhere in this issue we comment on some of the broader aspects of the Chinese situation, both as it affects American missionary operations and as it opens up a new era of international politics and history. Here it must suffice to chronicle some of the latest facts of the situation. The United States marines, under the orders of Captain McCalla, are either stationed in Peking guarding the consulate and the missionaries, or they are co-operating with the marines of other Powers in forcing a way open from Tientsin to Peking, repairing the railway as they go, and making it possible for communication between Peking and the world to be maintained. The Monocacy from Shanghai and the Nashville and Solace from Manila have been ordered to proceed to Tientsin as fast as steam can carry them. They will bear additional reinforcements of marines to Admiral Kemy.

In Peking disorder is rife, the imperial forces being either unable or unwilling to preserve order, and the Protestant and Catholic missionaries of the city, with those from the country who have managed to get into the capital, are shut up in their compounds, surrounded by howling, angry mobs and dependent for protection either upon the marines of foreign Powers or on their own armed defense. The Peking Club Race Track buildings and grand stand have been looted by the Boxers. Russian troops in large numbers are at Port Arthur ready to sail at a moment's notice and carry out the Russian policy, as that may develop. An unconfirmed report credits the Russian legation in Peking as sheltering the empress dowager, but this is probably mere rumor. The appeal of the recently deposed emperor and three of his viceroys to the peoples of the West for their aid in this crisis, suggesting the deposition of the empress dowager, re-establishment of the seat of empire outside of Peking and the creation of a board of advisers which should aid his Majesty in governing the empire is a significant document if genuine. It speaks for that progressive, patriotic element of the population in China, which exists side by side with the reactionary element that is now causing the anti-foreign uprising. In this party might be found the germ of a system of Chinese home rule, under a joint Occidental protectorate, which would be far easier to maintain and deal with politically than a partitioned China, with its millions of conservative inhabitants capable of making passive resistance for an indefinite time.

Reports from French consuls and representatives in south China show that the population there is seething, and that

outbreaks similar to those in the north may soon be expected.

NOTES

A Mississippi mob deliberately hanged and then burned two Negroes last week of whose innocence they had been assured by the district attorney.

St. Louis's reign of terror continues. Women are assaulted, and men go about armed. In a clash between the sheriff's posse and laborers on the 10th, three men were killed and several wounded. Governor Stephens shows deplorable lack of nerve in not calling out the militia.

The death of Stephen Crane in England, whither he had gone to secure an audience which seemed to appreciate him more than his fellow-Americans did, removes one who at an early age had won a certain measure of notoriety for a very realistic sort of writing about war, slum life and the woman with a past. The death of Miss Mary Kingsley, niece of Charles Kingsley, takes away an intrepid African explorer and able writer on British colonial administration.

The capture of General Pio Del Pilar, next to Aguinaldo, the ablest of the Filipino generals, gives pleasure to our commanders at the front. The commission at Manila finds itself facing a host of volunteer advisers respecting a very complicated situation. Evidence accumulates that very little dependence can be placed on the loyalty of the natives who accept office. Telegraph operators betray secrets and municipal officials are frequently found serving two masters, the United States and the native secret society which is carrying on the rebellion. The archives of the Filipino government under Aguinaldo were discovered last week.

The annual conference on international arbitration was held at Lake Mohonk last week, many of the well-known attendants of past years being absent, but their places were taken by some who have never attended the conference and may never again, a daughter of John Bright, Professor Rendel Harris of Cambridge University, and Protab Chunder Mozumdar of India being of the latter class. The conference just before it adjourned passed resolutions calling upon the United States to negotiate treaties of arbitration with other powers; and in order to create public opinion which will move the Department of State to negotiate and the Senate to ratify such treaties, the conference urges that popular meetings be held, that schools be visited and teachers and pupils enlisted in the contest for peace, and that clergymen particularly be insistent in urging their people to utilize every opportunity to bring in the era of international good will.

In Brief

When Christ gives life, it is his own holy life he gives.

The word "seab" as applied to persons is declared by the Supreme Court of New York to be a libelous and unlawful word. It is well that men can be legally restrained from using opprobrious epithets.

A Kentucky Presbyterian pastor last Sunday, hearing that Miss Helen Gould was to worship in his congregation, became the reverse of an "absent-minded beggar," and tuned his lyre to the needs of a great educational institution in Kentucky. After the service, much to his chagrin, he found that Miss Gould was absent. Having heard that she was advertised to attend the church, she deliberately sought another.

The exceptional pressure upon our columns this week obliges us to defer to a later issue Mr. Wirt's account of his perilous journey from Cape Nome to Seattle, an article in the interesting series on The Country Church,

which Rev. W. L. Anderson is contributing to our New Hampshire broadside, and a description of Mr. S. B. Pratt's remarkable exhibit of Bibles, which has been inspected by five or six hundred persons during the last week.

One of the last acts of Congress, and that by indirection and without any square facing of the matter, was the elevation of Adjutant-General Corbin from the rank of brigadier to the grade of major-general of the United States army, and the elevation of Major-General Miles to the rank of lieutenant-general of the army. The nation would be glad to see the head of the army endowed with more power to shape its life; and could get along without any more taxation to pay for enhanced military rank self sought.

Despite the fact that our space is heavily drawn upon this week in order to honor our two great leaders who have been translated, we give an extended report of the H. M. S. anniversary, whose addresses and discussions were as valuable as any in recent years. The *Evening Register* of New Haven, Ct., last week printed nearly all the important papers presented at the meeting. This enterprise, due mainly to the energy and careful editing of Rev. J. H. Ross, will extend greatly the results of the anniversary.

One of the wisest answers we have ever heard to the question, "Ought the common people to be instructed in the conclusions of Biblical criticism?" was given at the Pawtucket meeting of the Rhode Island State Association last week by Rev. J. G. Vose, D. D., who presided over a question box. His answer was brief but sufficient, and in substance this: "Yes, if you know anything about it, if you love the Bible, and if you do it in a way to make other people love the Bible." We would that every one who feels called upon to popularize the results of the higher criticism would observe these simple guiding principles.

We referred last week to the commission appointed by the Baptist missionary societies, similar to the one recently chosen by the Congregational societies. We would say for the latter committee what the *Standard* says for the former:

The spirit of co-operation is in the denominational air. The great mass of the people want some sort of relief from the multiplication of appeals and a greater economy in missionary administration, if it be possible to secure it without loss of efficiency of work. This commission may not be able to give the relief demanded, but to attempt it is worth trying. Give the new commission a chance.

It is stated that ex-Congressman Springer knows a Creek Indian who has gone to the Philippines with our volunteers and who has found a tribe of Malays whose language is almost identical with that of the Creeks. The similarity is so close that he could understand them at once and they him. This report, if confirmed, will prove of great significance to philologists. It indicates that the belief of many students of the movements of races, that North America was settled by wanderers from Asia or Malaysia, is not without foundation. Moreover, the fact involved may prove of special value in promoting the pacification and prosperity of the Philippines. It will not be without value to the cause of missions.

The Cambridge Congregational Club had the good fortune on last Monday evening to hear President Eliot of Harvard University and Mrs. Alice Gordon Gulick tell of what has been done already to make the Cuban teachers welcome to Harvard this summer, and what will be done for them after they arrive. All who heard President Eliot's exhaustive and lucid account of the genesis and development of the movement must have been impressed anew with the romantic and unique aspects of the enterprise and the rare devotion to idealism and altruism and the splendid executive talents which Harvard

officials and alumni are exhibiting in their far-reaching, elaborate plans for the entertainment and instruction of the 1,450 Cubans.

The Pacific Coast Congress

It was unofficial. It bound itself at the outset to pass no resolutions and transact no business save to provide for another congress. Its objects were enlightenment, encouragement and fellowship. It was an inspiring and auspicious gathering.

The sessions were in charge of four chairmen—Rev. Messrs. E. L. Smith of Seattle, A. W. Ackerman of Portland, C. P. Dorland of Los Angeles and J. K. McLean of Oakland. The secretary was Mr. G. H. Himes of Portland, who was also made historian. The congress already has a history, dating from a conference of leaders invited to Portland by Dr. Atkinson twelve years ago. The present conference was projected at a meeting of Pacific coast delegates to the National Council at Portland in 1898.

One hundred and eight delegates from Washington, Oregon and California represented a coast line 2,000 miles long and a central region imperial in extent and resources. The interior states were present only by a paper sent by Rev. C. T. Brown of Salt Lake City. Several visitors from farther east added lively and solid values to the meetings. Rev. W. G. Padlefoot urged with telling force new methods in evangelism and hopeful views of current thought and life. See G. M. Boynton's gracious presence and "words fitly spoken" were helpful throughout the sessions.

The program held sustained interest. Each day had its own great theme: The Pacific Coast Field, Education, Evangelism, Relation of the Church to the Young and to Social Movements, Fellowship and Forms of Church Life for the Coming Century. The sub-topics were presented by such men as Rev. Messrs. W. H. G. Temple and Jonathan Edwards of Washington, C. F. Clapp and W. C. Kantner of Oregon, S. A. Norton and J. H. Goodell of California. Presidents Wheeler and Jordan and Professor Brown of our two universities spoke upon education. Rev. R. F. Coyle (Presbyterian) depleted our opportunity toward the Orient. Rev. Robert Whitaker (Baptist) spoke winningly of interdenominational fellowship. On Sunday the pulpits on both sides of the bay were supplied by delegates.

The papers and addresses were full of strong thinking, fresh and practical. The discussions were sane and spirited. The atmosphere was tonic with hope and resolution. The congress was opened and closed and marked in every session with exercises of worship. Present day problems were squarely faced. Here, as elsewhere, they arise out of advancing knowledge and swift social changes, and compel co-operation, sacrifice and new adaptations of truth and action. Nothing was more evident than that our coast ministry and churches are awake to the new demands, are studying the social conditions, and are already carrying the power of Christ far afield. They are studying this vast field in itself, in relation to the rest of the country, in its bewildering outlook upon the Orient. A "Pacific coast consciousness" was repeatedly mentioned and certainly was promoted. Fellowship, wide and warm, was one of the highest values of the congress. With differences regarding methods and minor truths, there was ringing agreement in loyalty to Christ and devotion to the church as his saving agency.

The delegates were enthusiastic in setting a high estimate on the congress, in congratulating the committee and its chairman, Dr. McLean, on their success, and in taking measures for a similar conference in 1903 at Seattle. It is felt that a new epoch of union, devotion and progress has been opened by this congress.

C. S. N.

Professor Park as a Theologian

By Prof. George P. Fisher

Professor Park was more than an acute and accomplished theologian. He was more than an inspiring teacher in the lecture-room. He was also an admired preacher, to whom large assemblies delighted to listen. In a discourse by him long ago at one of the Boston anniversaries, when he had spoken for two hours and ten minutes on *The Theology of the Future*, with no signs of weariness either in himself or in the audience, he paused, and, as he closed his manuscript, assigned as a reason for doing so that the light was growing dim. A day or two after, in one of my many walks with him, I referred to the amused feeling which his apology for stopping had excited in my mind, to which he replied: "You see, my subject was *The Theology of the Millennium*, and I meant to go on until the millennium should arrive, and then to say, 'Is it not as I told you?'" His charm as a conversationalist is familiar to all who knew him well. Along with a certain reserve which never wholly vanished, there was a flow of wit, keen and occasionally caustic, but coupled with a genial humor which did not lose its freshness under the burden of extreme age. But if I go further in this direction I shall forget my special theme.

Professor Park was in the right place in the chair of systematic theology or dogmatics. He did not lack imagination and the sense of beauty. He took delight in nature and in the masterpieces of art. He was a rhetorician of masterly ability, and could draw, with few to excel him, from the "well of English undefiled." But his most striking intellectual quality was the clear, keen, logical habit, which was accompanied by a rare power of exact and felicitous statement. Professor Park's mind was eminently critical. This does not imply, as the epithet is often thought to imply, an absence of originality. The highest exercise of the critical faculty involves an originality of its own. Lessing was a great poet, to be sure, but he was a great critic as well, and as a critic he was not less original. It is not in the province of art and literature alone that our remark holds good. Circumstances in the case of Professor Park called into exercise the critical faculty to the full extent, and the associated capacity of definite, very apt and, it might be, adroit expression. He taught at Andover at a time when "old school" and "new school" were at war in the religious community, when suspicion was abroad and many were on the watch for "dangerous tendencies" in doctrine. So there was a special incentive to caution in formulating opinions not consonant with traditional ideas here or there.

Not to mince matters, Professor Park was, to compare him with the generality of theologians, a giant; but in the situation where he was placed he was a giant a good deal fettered. Had his lot been cast in a different atmosphere—for example, in a German university—or had he been a senator or a pleader at the bar, his versatile powers might have had a more free play with a proportionate increase of eminence and fame. Of course his most ar-

dent admirers would not think of placing him in the same rank with the great pioneers in theology, such as Augustine, Aquinas, Luther, Calvin, Edwards, Schleiermacher—with the men to whom it is given to open a path in which, with whatever variation, generations coming after are impelled to follow. Yet among the choir-leaders of New England theology since Edwards he has hardly been surpassed in acumen, and he it is who closes the series. The battle with the different types of "old school," including the inherited Calvinism, and Hopkinsianism as expounded by Hopkins himself and by Emmons, had been fought, and with marked effect, by the New Haven divinity under the leadership of Dr. Taylor. The aim from the time when Edwards took the field had been to recast Calvinism in such a way as to rebut the standing charge of fatalism and to set forth the truth of human responsibility in a clear and tenable form. Taylor boldly maintained that "Natural Ability" must embrace in it the power of contrary choice. This constituent he carried into the conceptions of sin, repentance, regeneration, etc.

Professor Park took up this principle into his definition of the freedom of the will. On various subordinate topics, to be sure, as the foundation of moral obligation and the psychological process in regeneration, he differed from Taylor. He differed especially in that, while he held with him that the power of contrary choice is a logical requirement in the New England theology, he also pronounced it an actual tenet of its leaders in the past, even of Edwards himself, its founder. There are many who think that this doctrine is interpreted into the authors in question, even if it be in them logically implicit. Professor Park belonged by his birth and education in the Hopkinsian ranks. As Andover was established by the junction of the two parties in the orthodoxy of that day, it was an unjust reproach, as well as an inadvertence in language in one of the venerable antagonists of Professor Park when he said that "Andover Seminary was founded on original sin"; for here the Abbot Professor took the ordinary Hopkinsian ground that all sin is a voluntary preference of the individual. But the paradoxical position of the Hopkinsians, that all human choices, even the morally evil, are the products of divine efficiency, it was not so easy to unite with the power of alternative choice in the honest meaning of the terms. Henry B. Smith meant it partly as a compliment to the Professor's ingenuity when he remarked to me once, with a gentle smile, that Professor Park "slipped in human efficiency in place of divine efficiency." Nevertheless, he believed that divine "sovereignty," so far as it has served as the warrant of its correlates in Christian experience, is defensible against the assailants of Calvinism. Had he been a thinker less subtle or less wary a dialectician, he might have fared ill in the midst of the contending parties.

Conversant as Professor Park was with German theologians and their discussions,

they did not radically affect the structure of his system. His philosophy was fundamentally that of the Scottish school of Reid and his successors. The standard eighteenth-century English writers in theology did not fall in his esteem. With Professor Stuart's researches in German literature and his consequent innovations he was in full sympathy. With all his wide knowledge of foreign writers and his unresting curiosity, his eclecticism went no farther than to illustrate and, in manifold ways, to enrich his own productions from them. It did not avail to carry him, in the construction of his system, beyond the confines of the New England school. He shared in its predominant interest in anthropology and its problems. These were the themes most attractive among us down to the middle of this century. The nature and origin of sin, the divine permission of sin, and the consistency of this permission with a sound theism, human and divine agency in conversion, the significance of the atonement, and points of eschatology—it is not to be reckoned as a fault that in Professor Park's system this class of topics was so prominent and of so absorbing interest to both teacher and pupil.

Professor Park's German studies did not move him to modify his views respecting the seat of authority nor, generally speaking, on inspiration and the canon. The higher criticism came in too late, and had he still been in the chair of theology it would have won his sympathy to a very limited degree. Whatever he might think of the genius of Bushnell, he attached to his speculations in theology no scientific value. The disposition to give to the power of contrary choice such a function as to prolong the period of probation beyond this life was repugnant to him. It so far clashed with the Calvinistic views of the final cause of creation, of the meaning of its issues at the last, of the limits affixed in the divine plan to the auxiliaries of grace, that it found no favor in his eyes. In all the middle part of his career he had himself been exposed to suspicion and detraction as being over-liberal in relation to departures from the current orthodoxy. Yet this new hypothesis he did not consider, to borrow the Roman phrase, an *opinio tolerabilis*.

The question is asked, whether at the present day, in the new directions of theological thought and inquiry, Professor Park's system could be expected to retain, in a considerable degree, its interest and value. Had it been published at the epoch when he relinquished his chair, and with such a revival of the exegesis as to conform it to the present state of Biblical interpretation, it would no doubt have gained a far greater measure of attention than it could now command. Its most characteristic topics have retired into the background and other branches of doctrine have come to the fore. It is a great mistake, however, to imagine that such fundamental questions of theology as the problems of the theodicy—the introduction of evil into the world, the consistency of the permission of sin with Christian theism, the freedom of the will and

its relation to the infinitude of God's power and love, are permanently set aside. These and kindred subjects will engage the attention of thoughtful minds when such questions, important as they are conceded to be, as the date of Deuteronomy and whether there be two Isaiahs or only one, are forgotten.

The contributions of the New England school of theology, it is to be hoped, will not cease to be studied and rightly estimated. Of that theology Professor Park was a most gifted and fascinating teacher, and especially now that only fragments of Dr. Taylor's system have seen the light, Professor Park's writings, were they published, would remain as the best exposition of its latest phases. It is to be hoped that at least his long promised life of Jonathan Edwards is left in a state to be given to the public. The stimulating influence of his oral teaching, and his interesting traits of intellect and character, will be remembered as long as any of his pupils survive. To some of them the pleasure derived from intimate intercourse with him in the days when he was in the fullness of his power and activity is an unfading recollection.

Dr. Storrs: In Memoriam

BY REV. HENRY A. STIMSON, D. D.

Good-by, no tears nor cries
Are fitting here, and long lament were vain.
Only the last low words be softly said,
And the last greeting given above the dead;
For soul more pure and beautiful our eyes
Never shall see again.

One cannot hear of the death of Dr. Storrs without a sob in his throat and a pain in his heart. He was so loving and brotherly and such a tower of strength. So long as he walked in and out among us one felt that things could not go very far wrong; so long as he was within reach one was as sure of wise counsel and efficient sympathy as he was of a patient hearing. Many will rise to do him honor. Brooklyn cannot say enough. As Virgil wrote of Nestor, "His long life in Pyleum made our Nestor wise." No one could speak with such authority; no one was so honored and beloved as he.

The praise of Dr. Storrs as an orator and a scholar will be on all lips, for here he was easily chief. For nearly half a century no man among us has so conspicuously dignified and adorned great occasions. His service to the country in many a critical hour, no less than by his constant, eager patriotism, finds its fit record only in Cicero's noble phrase: "*Ad rempublicam formandam et ad stabilendas vires et sanandum populum omnis ejus urgebat institutio.*" (To establishing the republic, to building up its strength and making the people what they should be every effort of his was directed.) His fame and place as a great preacher will be estimated and determined when the first great sense of loss has passed away and the golden glories of his slowly setting sun have given place to the clear, cool light of a later day.

As a Congregationalist he was all our own, and we have a right to glory in him. How large a part of our history he is! Write the history of the Commonwealth without Oliver Cromwell, or of British South Africa without Lord Roberts, if you would the Congregationalism of to-

day without Richard Storrs. A corporate member of the American Board for nearly forty years and its president for ten, its annual preacher as long ago as 1850, he was intimately acquainted with all its chief supporters from the beginning, and always in its councils. He went with it through its great controversies. In his church it met to rally its depleted forces after the withdrawal of the Presbyterian brethren in 1869, opening then the full current of its later life. And his was the hand that guided through the stormy years of the Andover controversy, as his was the heart that bore the heaviest burden and supplied the wealth of unembittered love that held all together and made our Congregational brotherhood in all lands, as in all our land, a blessed, irrefragable reality.

All this is known of all men. What perhaps is not known is that he was none the less interested and efficient in all our other work. He was a director of the Home Missionary Society from 1837 to 1847, vice-president from 1847 to 1874 and a member of the executive committee from 1853 to 1882, nearly fifty years of continuous employ, while he was always at the command of the other societies for any public service as for constant counsel and advice. In all he gave time and thought and strength with absolute unreserve, as if, indeed, the full responsibility in each case was his own.

His less known, but really most characteristic, work was in Congregational church extension in Brooklyn. Brooklyn is a city of Congregational churches by no happy accident, or from no rare congeniality of clime or idiosyncrasy of population, but simply and solely because for a half-century, with unflinching purpose and entire unselfishness, Dr. Storrs lived and worked to that end. When, not very long after his settlement, while a strain which lasted some years was going on in his own church, Mr. A. S. Barnes, one of his strongest men, came to talk about the need of a new church further out, he said, "Yes, if you will go into it." The result was Clinton Avenue, with the splendid history under Dr. Buddington and Dr. McLeod. When Tompkins Avenue Church was needed he said the same to Mr. Delano Wood, his "very best man," except that he thought all his strong men that.

So it was always. The South, the Central, the New England, the Puritan—he loved and fathered them all, though no one knew, indeed, he did not know himself, or think, what it cost him in the men he loved and the strength he would need in his own church as the years advanced. He gave his best, as he gave himself, for the cause he loved. The temptation to think himself useless at last was the proof and the crown of the measureless usefulness of a life that was as utterly generous as it was far-seeing and devoted. The Manhattan Association and the Manhattan-Brooklyn Conference were his children and his pride. The Church Extension Society would not have existed but for him, and the last new church to be organized or to be aided was to him as much a joy as the first.

He was the friend of all, but how frank and true and brave he always was! We can thank God that the great sorrow of

his life and its greatest strain and test, the melancholy Beecher controversy, passed into glad oblivion before his death, and he had the inexpressible joy of uttering the love that always possessed his heart and of having it graciously recognized and greeted with equal love in return.

If he must speak, he spoke in no uncertain terms. A member of a self-constituted committee that ventured in recent years to approach him, seeking support for a course that roused his indignation, said of the interview: "Yes, we saw Dr. Storrs." "Well?" "He wiped the ground with us." The matter was not reopened with him.

He loved what ought to be loved, and he hated what ought to be hated; he could not abide chicanery, and there was no guile in him. He was a Pilgrim of the Pilgrims, and he never forgot that "a man hath as much of religion as he hath between God and himself in secret, and no more what shows soever he maketh before men."

He lived to be the best loved man in his town as he was worthy of that love. He saw his work accomplished; the gates of the Celestial City whose joys were ever a reality to him, and whose glories he delighted to describe, opened wide before him; and when he died, as when died the hero whom he most admired, William of Orange, "the little children cried in the streets."

Current Thought

THE COUNTRY CHURCH PROBLEM

Rev. Dr. Samuel Dike, in a letter to the *Boston Transcript* on The Problem of the Country Churches, points out that while the whole drift of life in the country town is toward centralization—toward the absorption of the small store, the district school and the local transportation lines—the churches, as at present administered, stand stoutly for the old individualism and parochialism. "The right to a pastor, a choir, a sexton, a Sunday school superintendent and house of worship for every community that can muster enough people and command money enough to have these things," he says, "is the almost unchallenged assumption of all concerned. And we have tried to supply the demand, though working against the tide of a civilization that is pulling against this all the time."

THE BAPTISTS SAY SO TOO

There can be no question that there is a growing demand for a united, co-operating management of all our denominational missionary machinery. If the Commission on Systematic Beneficence cannot secure this result, some other agency should be tried. No one expects any such agency to attempt dictation to existing societies or to the churches, but there ought to be some systematic effort to educate denominational opinion to a right apprehension of missionary needs and of the necessity for correlation of missionary forces. —*The Standard, Chicago.*

It is going to become increasingly evident that the overlapping of the appeals of the societies must be stopped, if the best results are to be attained. A year and a half ago attention was called to the way the work of the publication and home mission societies overlapped. Denominational opinion compelled a readjustment of the relations of the societies, and an "agreement" was formulated that certainly has improved the situation. But that is not the only aspect of the relations of the societies to be considered. It is notorious that the appeals of the societies to the local churches overlap and conflict.—*The Watchman.*

Dr. Storrs as a Preacher*

By Rev. Albert J. Lyman, D. D.

Coming to Brooklyn twenty-seven years ago, a novice in my calling, I found in Dr. Storrs not only my nearest Congregational neighbor, but the wisest of counselors and a most constantly considerate friend, whose endowment of intellectual splendor only set in higher relief his patient and faithful kindness to a junior in the ministry.

From such a junior, therefore, any words concerning Dr. Storrs as a preacher which shall not seem conspicuously indelicate and obtrusive must be simple and loving words. Without critical parade or vain comparison of various homiletical styles and ideals, they must simply attest the universal acknowledgment of Dr. Storrs's supremacy in the field to which he had been appointed.

But we must use that word *appointed* in this instance with a distinguishing emphasis, for there grows upon any one who for a long series of years has at short range watched Dr. Storrs in the exercise of his calling a profound impression that the supreme Spirit which both kindles and consecrates human genius created and commissioned him to be exactly what he was, placed him where he was, adjusted his unique and resplendent gifts to a specific opportunity and demand. It is as though some far foreseeing "angel of the churches" had strung the ancestral bow for him and brought it brightened to his hand. It is true that a strenuous and patient self-culture, a valiant and silent fidelity to lofty ideals, had helped to unfold his powers, but those powers had only to unfold in order perfectly to match with their environment and their errand. This throws the entire estimate of Dr. Storrs's career into a more delicate and deeper scale, while it does not impair the sense of his own voluntary part in it. Dr. Storrs did not try to shine; he shone without trying. With him the spontaneous was the appropriate and the artistic, and this suggested not so much the dexterities of professional talent as the adequacy of a divine commission.

In Dr. Storrs many felicities blended. There was, for example, a felicity of heredity. His roots were in the subsoil of the noblest New England Congregationalism, and he was heir both in name and in temper to its most lofty and finished ministerial traditions. Then, too, there was a felicity of environment. Coming from New England, he came to a new New England in Brooklyn, where a "Church of the Pilgrims," one of the amplest, stanchest, grandest churches that Congregationalism ever gave to America, seemed founded to fit him, was ready to welcome him, furnished him with both arena and stimulus, near enough to the metropolis to share its mighty life and yet far enough on its margin to escape its distracting temporalities. Here the New England granite could become incandescent without losing anything of its firmness. History has occasionally exhibited such a kindling of intellectual radiance at the

point where the rigid and massive faith of an older generation is brought within the blaze of new scenes and new times.

Then there has been, also, the felicity of physique, of manner and voice, all matching with each other and matching with him and with his royal church and its place in the city. Then, finally, we behold the crowning and magnificent felicity of more than five continuous decades of years in one pastoral relationship, a period blessed with almost uninterrupted health, regal with splendid toil, a history of silver mellowing into gold, where the affluence of power had time to attain its full fruition and a local pulpit could become a throne of national influence and renown.

Dr. Storrs's style, therefore, was in part the natural product of these blending felicities, as it was also the product of diligent study and endeavor. His style was himself. It could not be different from what it was without insincerity. Its symmetry and rhythm of intellectual order and grace, its instant co-ordination of many details in a just perspective, as well as its recurrent flash of illustrative fire, were as inevitable, though unconscious to himself, in a chance conversation or a casual letter as in the formal oration. It is therefore shallow judgment to call Dr. Storrs a "rhetorician" of whatever distinction, for this word suggests something artificial and assumed, and in his style there was nothing artificial or assumed. No man has been truer to himself, the self God meant him to be. His style was simply the processional of his entire manhood.

This, at least, may be said without any approach to effusive eulogy that Dr. Storrs was the greatest master ever in the American pulpit of a style which since the days of Cicero has been one of the three or four greatest styles of spoken speech in the world—serious, stately, splendid, not without, however, a hint of humor and even gayety on the margin of it, bearing along all sorts of historic and literary treasure, and yet with a constant logical unity and momentum beneath, upon which these various enrichments fitted as easily as banners fit a marching army. Such a style has been likened to the sweep of a flowing river. But perhaps the branching and unfolding tree is the truer symbol—one of his own great New England elms, for instance, solid and graceful, lifted naturally from the soil, developing part from part, all whose structure strains toward the final volutes, if one may use a pedantic word; whose vital impulse incessantly ramifies, yet without losing its integrity, bent before all things upon symmetry, and insisting to its uttermost tossing tip of blossoming spray that the unity shall dominate the variety.

Dr. Storrs, therefore, so representing the felicitous interplay of many forces in the past and present, became naturally our supreme orator of occasions. Indeed, among the many beauties of his speech, the supreme beauty was always his absolute appropriateness, the instinctive and unerring correspondence be-

tween his mind and the spirit of the hour, as though the occasion itself became the orator, playing through his mind as through a great orchestral organ, so that what was most natural for him to say seemed always the fittest thing to be said. "*Is enim est eloquens,*" writes Cicero, "*qui et humilia subtiliter, et magna graviter, et mediocria temperate potest dicere.*"

How such a mind and such a style will relate themselves to the function of preaching is a question whose answer is known of all men. What Dr. Storrs was as an orator he was as a preacher, foremost in his field and that field one of the greatest. He was not less a preacher than an orator, if any one cares to make the distinction. For the arena of the Christian preacher is so wide and grand that in it the loftiest oratorical style is as much at home as is the conversational simplicity of a Spurgeon or the dramatic passion of a Whitfield.

It is a mistake to fix upon this or that mode of speech as being specifically adapted to the presentation of that gospel which is the gospel of the Lord of the whole earth. St. Paul and St. John are together truer products of the gospel and better preachers of it than two St. Johns or two St. Pauls. In preaching the simple homily is legitimate and appropriate, the shortest Saxon, the evangelist's breathless appeal, stories like Guthrie's, the terrific anathema of Knox, or the *dona lachrymarum* of which the old fathers spoke; but so also appropriate is the richest toned and stateliest rhythm of eloquence.

The wide learning, secular as well as sacred, arranged in order, held in perfect remembrance and lit by a kind of vital glow—the march of an argument which summons all precedent and illumines by all example—a sense of distinction in metaphor which recalls the splendor of Burke, a genius for assonance and cadence in diction and ideas as well, imparting to spoken speech the moving beauty and the thrill of music—all this fused in the fervor of a supreme conviction and urged with the ultimate stroke of the roused will, proclaiming the truth of the centuries, the truth of God—this style of speech also finds its largest and most congenial field in the preaching of Christ's gospel. And this is why Dr. Storrs held, in one of the very noblest forms of utterance known in these Christian centuries, the supreme place in the American pulpit.

Dr. Storrs preached the irenic Christian faith, the central and constant faith of the Christian ages. While not called to be a pioneer in the side issues of theological speculation, his influence was never theologically reactionary. He dwelt upon what was permanent and perennial. He lifted up Christ in the light of all the ages and of this age as well. The glow at the center of his ministry was the glory of the Son of God. He cared little for polemics or for provincialisms, whether "old school" or "new school." He was enamored of the majesty, the variety, the

Continued on page 890.

* From an article by Dr. Lyman in *The Congregationalist*, Nov. 12, 1896, adapted to the present time in tense form.

Richard Salter Storrs, D.D., LL.D.

A Resume of His Career. The Funeral Services. Tributes and Estimates from Various Sources

It seems to me to glorify life, it seems to me to banish the shadow of gloom from death, to feel that that majestic figure—of Brother, Teacher, Friend, Redeemer—which towers supremely over the centuries, which made the earth sublime by its advent, which seemed in ascending to unite it to the heavens, has equal place in worlds to come! that we may trust His imperative word; that we may serve His kingly cause; that we may see the illumined Universe, for us as for Him, a house of Victory and of Peace! that we may stand, by and by, with Him, amid the light as yet unreached, and say, each one: "I believed in Thy religion! I saw its triumphs in the earth; I felt its power in my heart; I rose to God in love upon it; I foreknew by it what now I find—Eternal Life!"—FROM THE CONCLUDING PASSAGE OF DR. STORRS'S DIVINE ORIGIN OF CHRISTIANITY AS INDICATED BY ITS HISTORICAL EFFECTS.

Dr. Storrs's Life History

Dr. Storrs came of a line of godly folk. His grandfather, Richard Salter Storrs, 1st, was pastor of the Congregational Church, Longmeadow, Mass. His father, Richard Salter Storrs, 2d, was pastor of the Congregational Church, Braintree, Mass., when Richard Salter Storrs, 3d, the famous divine who has just died, was born, Aug. 21, 1821. Richard Salter Storrs, 1st, had a thirty-four years' pastorate, Richard Salter Storrs, 2d, had a sixty-two years' pastorate, and Richard Salter Storrs, 3d, had a fifty-three years' pastorate. It is doubtful whether a record equal to this has ever been made by any family in this country.

With the training in the classics and English branches which his father and the schools of the time could give, the youth entered Amherst when he was fourteen and graduated in 1839. Later in life he became a trustee of his *alma mater*, continuing as such almost up to the time of his death. After teaching in Monson Academy and at Williston Seminary, young Storrs for a time studied law under Rufus Choate, and his subsequent career as an orator on themes of high politics and his administrative qualities revealed while president of the American Board are proof positive that if he had remained in the legal profession he would have arisen to posts of highest political eminence, and if elected to the United States Senate would have maintained the traditions of Ciceronian oratory there as few men, if any, since the days of Everett, Choate and Webster have been able to do.

But his life work was to be in the Christian ministry, and to Andover Seminary he turned his steps, graduating there in 1845. That fall he was ordained and installed as pastor of the Harvard Congregational Church, Brookline. The next year he accepted the pastorate of the newly-organized Church of the Pilgrims, Brooklyn, founded by New Englanders in business in New York and Brooklyn, and there he remained until he resigned in November, 1890. A unanimous call to the Central Church, Boston, in 1869 was declined. The leading citizens and clergy of Brooklyn joined with his parishioners in protests against his departure.

From 1848 to 1861 he did valuable service to the cause of American political and religious freedom as one of the editors of the *New York Independent*, and his contributions to that journal, to *The Congregationalist* and to the better known quarterlies and weeklies during his later life were influential in shaping public thought.

His lectures on preaching—on *The Constitution of the Human Soul*, on *The Divine Origin of Christianity*, *Recognition of the Supernatural in Letters and Life*, *The Divine Origin of Christianity Indicated by Its Historical Effects*—delivered before the Brooklyn Institute, the Lowell Institute, Boston, and at Princeton and Union Theological Seminaries, were admirable in their practical value as well as beauty of structure, rhetor-

ical finish and noble eloquence. His patriotic addresses on *The Early American Spirit*—the *Genesis of It*, *The Declaration of Independence and Effects of It*, his address at the seventieth anniversary of the New York Historical Society and the centennial oration in New York in 1876, his oration in Boston on *The Puritan Spirit*—all these revealed him as the matchless, stately orator-citizen. His interest in American history was intense, and his knowledge of it broad and thorough. Locally he furthered historical ends by serv-



successor as president of the American Board, Rev. Dr. C. M. Lamson of Hartford, had been expected to speak on some theme connected with foreign missions, but death struck him down just before the International Council. Dr. Storrs was then in better health, and, at the earnest solicitation of the committee responsible for the council program, he accepted an invitation to speak before the council at its closing session. The Permanent Motive in Missionary Work was his theme. It was a splendid parting message to the delegates and

as characteristic a final message to the denomination he so long had served and honored as could have been desired. The British delegates who heard it said that its majesty of thought and diction reminded them much of Dale of Birmingham, more so than any man that they had heard since Dale went on. A slight cold caught at the council followed this effort, and from then on to the time of his death Dr. Storrs slowly broke down.

Of academic honors he had his due—Union College conferred the degree of D. D. in 1853 and Harvard in 1859. He received the degree of LL. D. from Princeton in 1874 and that of L. H. D. from Columbia University in 1887. In 1881 he delivered the Phi Beta Kappa oration at Harvard.

Dr. Storrs's last illness dates from last September, when he took cold at a funeral but recovered sufficiently to speak at the International Council in Boston. On the following Sunday he preached in his own church and administered the sacrament—his last full service in the Church of the Pilgrims. On Nov. 19 he resigned his pastorate, being at once made pastor *emeritus*. He was in the pulpit for the last time when Dr. Dewey preached his first sermon April 22.

After that weakness and old age grew upon him, but the decline was very gradual. His mind was clear up to within thirty-six hours or so before his death on Tuesday, June 5, at 7 P. M. His three daughters, Mrs. Lewis R. Packard, Mrs. Coe, wife of Rev. Dr. Edward B. Coe of the Collegiate Church, and Mrs. Philip Washburn of Colorado Springs; his granddaughter, Miss Mary Packard; his son-in-law, Rev. Dr. Coe, and his physician, Dr. Frederick H. Colton, were at his deathbed. On Sunday, June 3, his son-in-law, Dr. Coe, taking him by the hand, said, "Shall we pray?" Dr. Storrs assenting, Dr. Coe, clasping his hands, led in prayer, during which Dr. Storrs frequently pressed his hand, thereby emphasizing points in the prayer, and when it was finished Dr. Storrs said "Amen." His last service in this world was a service of prayer.

He made superb appeals to the intellect and the reason, and the admirable finish of his work embodied a grandeur and dignity of style rarely approached. He was not a deliver in the mines of thought, but he used with masterly effect the results of a most comprehensive reading and a constant study of philosophies and historical lore, in which the classics were never neglected. It may well be said

ice from 1873 on for many years as president of the Long Island Historical Society.

In 1887 he succeeded Dr. Mark Hopkins as president of the American Board of Commissioners for Foreign Missions, and held this office until 1897.

In November, 1896, he and the Church of the Pilgrims celebrated fifty years of harmonious relations as pastor and people. Services in the church and later social gatherings made it an occasion long to be remembered. Mrs. Storrs was presented with three pieces of gold plate by the ladies of the congregation; Dr. Storrs received a check of \$5,000 from the congregation. The same week the Manhattan Congregational Association presented him with a massive loving cup. Drs. A. J. Lyman, S. E. Herriek, T. L. Cuyler and President Patton of Princeton paid tributes of affection to Dr. Storrs. Later, at a public meeting of the citizens of Brooklyn, Hon. Stewart L. Woodford, Seth Low and Joseph Choate appraised Dr. Storrs as a citizen and orator.

Dr. Storrs continued to occupy his pulpit with considerable regularity until November, 1899. He was the first choice of the committee of arrangements for president of the International Congregational Council in September, 1899, but was compelled to decline, owing to the condition of his health. His



DR. STORRS AT TWENTY NINE

that two such stars as Beecher and Storrs are not paralleled today, and seldom enough will be paralleled in the same environments and conditions.—*Springfield Republican*.

The Funeral

As befitted the grandeur of his nature, great simplicity characterized the funeral services of Dr. Storrs. Music, Scripture, prayer, this was all. The noble life spoke for itself. The great reverent assembly of distinguished men was a silent but impressive testimony to the character and eminence of the man. The presence of a large body of noble women added to the tender feeling and the holy atmosphere of the occasion. Assembling in the Church of the Pilgrims at three o'clock on Friday afternoon, June 8, the parishioners and friends of Dr. Storrs thus impressively paid affectionate tribute to his life and work.

Friends from the congregation and the general public early filled the church, excepting those pews reserved for the family and for special bodies of men with whom Dr. Storrs had been associated. At a few minutes before three the Manhattan Association of Congregational Ministers and the representatives of the American Board entered from the right of the pulpit, taking the seats assigned to them. Other organizations entering in a body were the officers of the Brooklyn Institute, the Long Island Historical Society and many distinguished visiting clergymen from a large number of denominations.

The assemblage thus gathered and in waiting, the funeral procession entered. Rev. Dr. H. A. Stimson, who had offered prayer at the home, led the procession and was immediately followed by the officers of the Church of

the Pilgrims. Following this body of officers, the long time intimate friends and associates of Dr. Storrs, was the casket, borne in state on the shoulders of six stalwart men. The immediate family and relatives followed. Officiating were Rev. H. P. Dewey, D. D., A. J. Lyman, D. D., and Rev. E. H. Byington. As the procession entered Dr. Dewey read the sentences beginning, "I am the resurrection and the life," after which, as the procession continued down the aisle, the choir sang:

Let saints below in concert sing
With those to glory gone.

When the body rested before the pulpit Dr. Dewey invoked the divine blessing. The congregation then sang the hymn (a favorite of Dr. Storrs),

Lord, it belongs not to my care
Whether I die or live.
To love and serve thee is my share,
And this thy grace must give.

Mr. Byington read the Scripture lessons, consisting of the Twenty-third Psalm, 1 Cor. 15, and appropriate parts from the book of Revelation. The choir then sang, "Who are these in bright array," and Dr. Lyman offered the prayer. It was a prayer which only a heart prepared and touched by long years of ripe friendship could have uttered. On the wings of this petition the great assembly was lifted to the heights of reverent

devotion. In it every heart must have found its full expression of gratitude and love. After the benediction, long lines of friends viewed the familiar face for the last time, as the organist played impressively the andante from Beethoven's fifth symphony and Chopin's Funeral March. The revered form was then borne from the church, the choir singing the hymn, "Jesus lives." In beautiful Greenwood, as the body was lowered into the earth, the quartet sang, "Forever with the Lord." Mr. Byington then conducted a brief service of committal. Memorial services, with appropriate addresses in estimate of this great soul, will be held in the autumn.

H. P.

A Brooklyn Editor's Estimate

He was not only magnificent, but he was human. Stately, he was also easy. Eloquent, he was also humorous. Wise, he was also witty. Profound, he was also genial. An orator, he also told anecdotes that charmed and clarified and cheered. In logic a very Thor, he was in illustration and suggestion dainty, familiar, colloquial and even jocose. Those whose idea or observation of him comprehended only his pulpit or his platform expressions knew but a part of him. There was the disclosure of his power. The hidings of it were explored in the intercourse of affection and of regard, and then were revealed such gentleness, such lightness, such hope, such help, such uplift and such sweetness and such subtlety of force and of fancy that, if to hear him as an orator was an inspiration, to know him and to meet him and to greet him, as a man and as a friend, made life worth living, made one desire to live it better and purer, and made association rich with the treasures of sympathy and with the pleasures of memory. To the many Dr. Storrs was, so to say, a statue or stellar or remote, though always great. To those whom he honored and blessed with his friendship he was that and far more and far better. He could thunder and he could appall. He could surpass and he could command. He could lead and he could master. But he could laugh; he could love; he could play; and he rejoiced in all the gentler rounds of thought and being.—*St. Clair McElwey, in Brooklyn Eagle*.

His very words proclaimed the intellectual patriot.—*N. D. Hillis, D. D.*



DR. STORRS AT FIFTY ONE



THE MULTIPLICATION OF LOAVES (Murillo)

The Multiplication of Loaves *

A PAINTING BY MURILLO
(In the Charity Hospital, Seville)
BY ESTELLE M. HURLL

A wide outlook of upland country lies before us, where a multitude of people are gathered; a range of hills near by recedes by a gentle descent into a flat plateau bounded by another hill in the distance. On the plain the multitude is disposed in companies seated on the ground in broad rows. On the hill commanding the plain is a group of men, apart from the company, engaged in an important discussion. As we scan their faces we see that they are of a peculiarly serious and earnest character. Though of varying ages and types, there is a kind of resemblance among them in dignity of bearing and gravity of countenance. They gather in a circle about one who is evidently their leader, and who is seated in their midst. This man is certainly not more prepossessing in his appearance than his companions, but it is evident that they regard him as their superior. He has the mild, gentle face of one who is thoughtful and loving towards others.

The affair in hand is the prosaic matter of provisions. An empty basket stands on the ground from which one of the men has just taken five loaves, which he is putting into the leader's lap. The latter holds one of them in his left hand and lifting his face to heaven as if imploring a blessing he raises his right hand in a gesture of benediction.

Meanwhile another of the company talks with a lad carrying a basket of fish, and seems about to take the basket from his hand.

That the bread and fish have something to do with supplying the multitude we infer from various indications. Two of the group on the hill stand looking across the plain and pointing to the seated people as if making some plan in regard to them. The people on their part turn expectant faces to the company on the height. That this is an Oriental country we judge at once from the

turbans twisted about the heads of most of the men, from the long, flowing garments they wear and, most of all, from their indolent, happy-go-lucky manner. They appear to be a gigantic picnic party out for a holiday, taking no thought for provisions, enjoying themselves in the beautiful open country and awaiting their lunch with no impatience, but with good-natured expectancy.

This is the general impression we get from a somewhat distant point of view. There is a small group nearer us which we can observe more closely, and which we find very picturesque and interesting. It is apparently an entire family, the grandmother, with a hard and rather bitter face, father and mother with three children, the eldest being a daughter who holds a little toddler in her arms. The expression of girlish curiosity with which she looks towards the group opposite contrasts strangely with the cynical face of the old woman.

Murillo's Multiplication of Loaves, though not one of the painter's best works, has many artistic qualities of interest. Some of the single figures are full of life and vigor. The chief faults are the lack of prominence given to the figure of Christ and the inferiority of his characterization. Otherwise it is a fine panoramic picture, setting vividly before us a beautiful open air scene. The nationality of the artist is plainly manifested in the distinctly Spanish type of the figures.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 24-30. Our Eternal Destiny.
Matt. 18: 47-50.

From being overworked fifty years ago the thought of our eternal destiny has passed into the circle of comparatively neglected truths. We are emphasizing today, and rightly, the present good to be derived from Christianity. We are saying that he who follows Jesus reaps in this life a hundred fold. Yet the Bible turns our minds ever and again to the life beyond the grave. Paul speaks of the powers of the world to come taking hold of a man. Nothing contributes more to the dignity of these fleeting earthly years than to set

them in the sweep of God's eternal purpose. We need, now and then, to bring before us the years that stretch away endlessly—the world where life's mysteries will be cleared away, where the injustices that stain human relationships will be rectified; where every unfulfilled righteous hope and longing will be satisfied.

If a father knew that his child ten, twenty or even fifty years from now was to pass into an environment far richer and more stimulating than his present surroundings, was to come under influences that would constantly expand and educate, would the father never intimate to the boy that this good fortune was in store for him? Surely he would hold the experience before the child as a goal upon which he should keep his eager eye and to attain which he should strain every nerve. We do ourselves and those for whom we are responsible wrong when we fail to bring to bear upon earthly years the inspiration of the heavenly life.

The two great factors of our eternal destiny are God and self. We shall be brought face to face with God in ways not permitted to us now. He will become a being regarding whose reality and character we shall not then have a shadow of doubt. How well will it be for us then if we shall be so prepared to meet him in this inevitably close way that he shall not seem to us a stern judge only, but a righteous, tender father. And we must live with ourselves through all eternity. Here we can forget ourselves in toil, in pleasure, in dissipation, but there our real self will be our closest companion. Are we developing that self so that we can endure our own presence through ceaseless ages?

Perhaps the most practical thought is that we are already in eternity. We shall not be there more tomorrow or next week or when we are seventy years old than we are today. Read Dr. Parkhurst's sermon, *The Life Here Continuous with the Life There*, and realize that death, as Whittier puts it,

Is but the covered way,
That opens into light.

If you cannot sense the solemnity of this very moment you will not sense any better the solemnity of a million, million days one after another. In the sermons and the prayer meeting talks of a generation ago the question was often asked, "Where will you spend eternity?" That question served its temporary uses, but with our modern thought of God and of life the better question for us is, "How are you spending eternity?"

* The seventh article in the series *The Life of Christ in Great Works of Art*. Parallel with the International Sunday School Lesson for June 17.

The Home

Blackberry Blossoms

Long, sunny lane and pike, white, delicate,
The blackberry blossoms are ablow, ablow,
Hiding the rough-hewn rails 'neath drift of
snow,

Fresh fallen, late. The opening pasture gate
Brushes a hundred of them loose and shakes
Them down into the tall delicious grass;
Sometimes a little sudden wind doth pass,
And all the air is full of flying flakes.
It seems but yesterday they blew as sweet
Down old school ways and thrilled me with
delight;

And, reaching out for them, I heard the fleet,
Glad creek go spinning o'er its pebbles bright.
Ah, well! Ah, me! Even now, long as they last,
I am a child again; Joy holds me fast.

—Lizette Woodworth Reese.

The Lad With the Loaves

BY WASHINGTON GLADDEN, D. D.

I have a story to tell about a boy. He is not an imaginary boy, he is a real boy; and most of those who read the story will have heard about him before. Some of the things that I shall tell are true, but some of them are imaginary—things which I like to think might be true. The boys and girls who read this can find out for themselves, if they try, how much of my story is true and how much is made up.

I should be glad to know more about this boy than I do. He was present once when something very beautiful and wonderful was done, and he had a share in it—a share rather important, I think; but just how he happened to be there I do not know at all, and this is what I am going to try to imagine. I do not even know what the boy's name was, nor how old he was, nor where he lived. But I am going to call him David, because I like that name; and as I think of him he seems to me a boy of fourteen, rather tall, with a dark complexion, black hair and large black eyes which seem to be taking in everything beautiful in the world and the sky.

I can see him bending down to look into the heart of the lilies by the wayside, as if they had something to tell him which he greatly desired to know. I can see him plucking the fringed grasses, and shaking their plumes before his eyes as though they were wonderful things; and lifting his eyes to the heavens when the white clouds go sailing over, as though he expected to see angels cradled in their downy masses, or stooping from them to scatter blessings on the earth. Most wistful, most eager of all were the glances cast into the faces of the men and women and children whom he met; he did not stare at them, but it seemed as if he wanted to read their thoughts. Evidently, the lights and shadows, the smiles and frowns, the hopes and fears that came and went on human countenances meant more to him than to most boys of his age.

If what I am imagining about him were true, there would be good reason for this. For the boy was blind until a year ago, and the experience which we call seeing is yet to him a new and wonderful thing. I suppose that you and I can hardly understand what sight must be when it suddenly comes to one who has never seen.

This boy David had lived for thirteen years in absolute darkness. He had not known the meaning of light or beauty. He had heard people talking about the brightness of the sun and the color of the trees and the flowers and the greenness of the grass, but what they said was all strange to him; if those words had been in some foreign language they would have meant just as much.

And so David, who was a gentle and wise-hearted lad, used to puzzle over those words that describe the looks of things and ask strange questions about them. His mother would read to him the Psalms of that great David whose name he bore, the Psalms that tell of the heavens, with their stars, and the earth, with its flowers and its grasses and its grain fields, and the boy would listen and knit his brows and try to make it out.

Often, when he was a little child, he would sit upon his mother's lap and trace the outlines of her face with his fingers until he knew every curve and dimple of it all and could have told his mother by touch just as surely as you could tell yours by sight. Sometimes he would press first her eyes and then his own; they felt very much alike, and he could not understand how it was that her eyes told her so many things that his did not. But most of all he liked to lay his fingers softly on her lips, for it was her gentle speech that gave him the dearest pleasure he ever knew.

One evening they sat upon the house-top at the close of the day, and his mother spoke of the glorious sunset.

"What is it like, mother?" he said. "Is it something like the great chorus in the temple at Jerusalem, when the Levites all sing and the trumpets sound and the cymbals beat?"

"No, my son," she said, "it is not like that."

"Is it anything like the roar of the cedars that we heard that night on Mount Lebanon?"

"No, David, it is not like that."

One night his mother said something about the beauty of the moon just bursting through a white cloud.

"Is it," said David, eagerly, "something like that soft velvet scarf which you sometimes wear on the Sabbath, and which I like to rest my cheek upon?"

"No, my son," she said, "I do not think that I can make you understand what it is like."

At another time she held in her hand a white lily, whose fragrance he greatly delighted in. "I wish you could see it, my son," she said, tenderly; "it is so pure, so beautiful."

"I'll tell you what I think it is like," said David. "It is like your voice when you talk to me at the evening hour, just before I go to sleep."

His mother's eyes filled with tears of thankfulness; the beauty at the heart of the lily she had, by her love, partly revealed to her child.

So this boy passed through the period of childhood and was growing up to be a tall, handsome lad, for whom everybody had a kind word and for whom everybody was sorry, because his dark eyes, so perfectly formed and so beautiful, were windows which, for some strange reason, failed to let the light of heaven into his life.

One day David's little sister, Hannah, who had been playing in the street, came hurrying home very much out of breath and in a great state of excitement.

"O mother! mother!" she cried; "there is a man out here in the street—such a wonderful man! I think he is a rabbi. He has been curing all sorts of people—lame ones and deaf ones and sick folks, ever so many; and I went up to him and told him that I had a blind brother at home, and I asked him if he would not come to our house, and he said, 'Where do you live, little maiden?' and I showed him the house and he is coming, now!"

The eager child bounded through the door again and in a moment returned, leading by the finger a young man with long hair and flowing beard and a kind and gracious countenance. The stranger was looking down into Hannah's face and smiling upon her as they entered the door.

David had not spoken a word, but his cheeks were flushed and his breast was heaving.

"O Rabbi!" sobbed the mother; "can you give sight to my boy?"

"He can, my mother! I know he can!" cried Hannah. "I have seen him heal many."

"You have great faith, little maid," said the stranger, gently, "and great love also;" and then, seating himself upon the divan, he drew David toward him and laid his hands softly upon the boy's temples, gazing steadfastly into the vacant eyes.

"Did you ever see the sunlight, my lad?"

"No, Rabbi."

"Did you ever see your mother's face?"

"No, Rabbi, but I know it well."

"Would you like to see it?"

"O, Rabbi!"

The stranger was silent for a few moments; then he pressed his hands more firmly upon the lad's temples, and gazed more intently into the sightless eyes, saying, "As long as I am in the world, I am the Light of the world."

A quick, throbbing pain passed through the lad's brain, and nerves long lifeless thrilled to action. Some vital energy seemed to pass from those hands, which awoke life and motion in powers long slumbering. And then the stranger laid his hand gently on the lad's head and on the head of the little maiden, blessing them, and silently went away.

"O, mother!" cried David, "it is all very strange! What is it? Before my eyes is something—I cannot make it out. The door is over there, isn't it? And it is open, and the sun is shining, I know, for I can feel it. And is that light—that large square space? And am I beginning to see? O, mother! mother!"

And the lad crept up to his mother and flung his arms about her neck and burst into a passion of joyful tears.

"Hush, David!" she said. "Weeping will bring harm, I fear. And yet it cannot be. Tears of joy can but dissolve the mists that still dim your vision. Praise God, my son, for it is his power that has opened the windows, so long closed, and let in the light."

Thus it was that sight came to David. It was very imperfect at first, just a hazy consciousness of light; then the forms of objects gradually appeared; by and by color began to be visible; it was several

weeks before the sight was perfect and he could discern his mother's face.

But all this happened a year ago. Now he is as keen-sighted as any boy, and the beauty of this wonderful world means a great deal more to him than to ordinary boys just because he was for so many years shut away from it in the dark.

The wonderful Rabbi who brought him this great gift had disappeared from their village as quietly as he had entered it, but they had heard who he was—his name was Jesus and he was the son of Joseph, a carpenter, of Nazareth in Galilee. Wonderful stories were told of the mighty works that he was doing, but the head men of the synagogues seemed to be afraid of him, and some were giving out that he was trying to destroy the law and to overthrow the worship of the temple. But David and his mother and little Hannah had no fears. They had seen his face and had heard his voice, they knew that his heart was full of love for every human creature and they prayed that some day he might come back to their village so that they could tell him of their gratitude.

It happened to them even as they had desired. One day David and Hannah were returning from the school of the synagogue when a large company of travelers came suddenly into view, moving eastward through the town to the gate that looked toward Cesarea Philippi. At the head of the throng was a little group of young men, and one of them was the great Rabbi. The quick eye of the little maiden recognized him instantly.

"There he is!" she shouted, "the Rabbi, Jesus, the son of Joseph. Run, David, let us speak to him!"

So the children quickly overtook the Master and his disciples, and David stood by his side and spoke eagerly:

"Rabbi, do you not remember me? You gave me sight. I have seen the light of the sun and my mother's face. All beautiful and wonderful things in heaven above and on the earth beneath I see every day. Rabbi, my heart is full of thanksgiving whenever I think of you!"

"David!" said the Master. "It means the beloved one. Well beloved is David of his mother and of his sister. Pray that thou mayest always be worthy of the love of thy Father in heaven."

"Amen!" said the lad, reverently, and then the children ran to tell their mother what they had seen and heard.

They sat for an hour that bright summer afternoon talking it all over, recalling the day when the Rabbi came bringing light and joy into their home. Suddenly the boy said:

"Mother, I am thinking all the while of the look on the Rabbi's face. I am sure that he was not only weary, but that he was faint and hungry. I cannot bear to think of it. Let me run after him and carry him food. I am fleet of foot and can overtake the caravan in an hour or two."

"But it is late in the afternoon, my son; the tenth hour is past. I fear that you will not be able to return before nightfall."

"Nevertheless, let me go," pleaded the lad. "I can abide with the caravan over night and return in the morning."

"Go, my son," answered the mother.

"No harm can come to one who seeks his face."

Hastily filling a little basket from the larder with five barley loaves and a few small fishes, the mother blessed her son and he sped away. It was easy to follow the multitude across the plain—their feet had left a well-marked path. Swiftly the boy ran onward. An hour had passed, two hours, and he had not overtaken them; but he knew that they would encamp before the night came on and he should surely reach the Master not long after the day's journey ended. Just as the sun was setting he passed over a little hill, and there upon a slope, descending eastward to a beautiful stream, the weary multitude had halted. David ran quickly forward toward the central group, where he saw the Rabbi seated, listening to two or three of his disciples, who were pointing to the great multitude and gesticulating earnestly. While he listened to what they were saying one of the disciples, whom he heard them call Andrew, came walking toward him with his eye upon his basket.

"What have you, my lad?" he said, quickly.

"I have food for the Rabbi," answered David. "Is he not in need of food?"

"Verily he is," answered Andrew. "But he is not thinking of his own needs, he is thinking of this great company which follows him wherever he goes. Listen! What is he saying now to Philip?"

They heard his words, "Whence shall we buy bread, that these may eat?"

"Two hundred pennyworth of bread is not sufficient that every one may take a little," is Philip's answer.

"Let us go nearer," said Andrew, and as they went he called to the Master, "There is a lad here with five barley loaves and a few small fishes, but what are they among so many?"

Jesus turned and looked upon the lad with a smile. "It is David, the well-beloved," he said. "He has done this for me because he loves me. A gift with so much love in it ought to have much life in it. There is enough here for many. Make the men sit down."

The rest of the story you know. On that sloping hillside the great company was seated in groups, and the disciples, taking each of them a portion of the food which the lad had brought and the Lord had blessed, began to distribute it to the multitude. And lo, as they gave it away it multiplied in their hands, the more they gave the more they had, and when all had eaten and were filled each of the twelve who had gone forth with a few fragments in his basket returned with it filled to the brim.

"Behold," said the Master to the lad, who had crept near to him and was looking in his face; "behold what love has done—your love and mine!" And David buried his face in his hands and wept for joy.

That night he slept with the great company upon the grass under a sycamore tree on the hillside, and early the next morning, refreshing himself with the food that was left, he hastened to his home.

For hours that morning the mother and the children sat talking of all the great things that had happened.

"If you had not gone, David," said the little maid, "neither the Rabbi nor the people would have been fed."

"Nay, that I know not," answered David. "But I am glad that it was I who went, that it was in my heart to go. I carried my gift to him, but I think that you could not give him anything that would not be made, somehow, to do good to a great many others."

"That," said his mother, "is because his whole life is love. We hear of the wonderful things that the magicians can do, but there is no magic like love. It may not be that the bread which we give away will multiply in our hands as it did in his, but it is true that the bread of life which we give to others—the truth, the sympathy, the friendship—will always increase as we impart it; the more we give the more we shall have left, and if all who receive our gifts would keep on giving, as freely as they have received, there would soon be no more want nor sorrow in all the world."

Consider the Fowls of the Air

Lord, according to thy words,
I have considered thy birds,
And I find their life good,
And better the better understood;
Sowing neither corn nor wheat,
They have all they can eat;
Reaping no more than they sow,
They have all they can stow;
Having neither barn nor store,
Hungry again, they eat more.
Considering, I see too that they
Have a busy life and plenty of play;
In the earth they dig their bills deep,
And work well, though they do not heap;
Then to play in the air they are not loath,
And their nests between are better than both.

But this is when there blow no storms,
When berries are plenty in winter—and worms;
When their feathers are thick and oil is enough
To keep the cold out and the rain off.
If there should come a long hard frost,
Then it looks as thy birds were lost.
But I consider further and find
A hungry bird has a free mind;
He is hungry today, not tomorrow;
Steals no comfort, no grief doth borrow;
This moment is his, thy will hath said it,
The next is nothing till thou hast made it.

The bird has pain, but has no fear,
Which is the worst of any gear;
When cold and hunger and harm betide him,
He gathers them not to stuff inside him;
Content with the day's ill he has got,
He waits just, nor haggles with his lot;
Neither jumbles God's will
With dribblets from his own still.

But next I see, in my endeavor,
Thy birds here do not live forever;
That cold or hunger, sickness or age,
Finishes their earthly stage;
The rook drops without a stroke,
And never gives another croak;
Birds lie here and birds lie there,
With little feathers all astare;
And in thy own sermon, thou,
That the sparrow falls dost allow.
It shall not cause me any alarm,
For neither comes the bird to harm,
Seeing our Father, thou hast said,
Is by the sparrow's dying bed;
Therefore it is a blessed place,
And the sparrow in high grace.

It cometh, therefore, to this, Lord:
I have considered thy word,
And henceforth will be thy bird.

—George Macdonald.

Birds in My Mulberry Tree

BY CAROLINE A. GREEVEY

It stands not far from my summer cottage, large, asymmetrical, affording heavy shade, loaded with black sweet fruit in its season, offering a luscious banquet to the birds. Robins, catbirds and brown thrashers are my chief guests, and they are in my mulberry tree from morning till night. They become familiar with the members of my family and strut about my lawn as if they owned it, appropriating many of the shrubs and trees for their nests. One family of robins was reared on the cornice of my veranda. Another met with a tragic fate, the nest being so high in a maple tree whose branches sweep my roof that in learning to fly the young fell to the ground and were either instantly killed or fell an easy prey to some enemy. Cats I do not keep, but my neighbors' cats sometimes have their eye on my mulberry tree as a choice hunting ground. Or, possibly, the gray squirrel was the offender.

I first noticed this addition to my guests in the unwonted excitement betrayed by my birds, as I called them. The robins and catbirds were in a terrible way. They screamed in shrill tones. They darted about as if they had gone daft. Flittings of gray fur suggested a maltreated cat. I rushed to the mulberry tree, ready to help, if help were needed. There I beheld a strange sight, an enormous gray squirrel, teased and tormented by a big flock of birds. Color and nationality being disregarded, they were all engaged in fighting their common enemy. They aimed for the eyes, and I did not think Mr. Gray would have any left, as one after another screaming fury of a bird flew at him and gave him a vicious peck.

For a while he stood his ground, striking out with his front paws, jumping from branch to branch, snarling, making a show of sharp teeth. Nothing daunted the birds, and more kept coming every minute to join in the fray. It was an unequal battle, and the big gray acknowledged himself defeated. Running out on a branch, he dropped to the fence and fled for dear life, every bird dealing one last fierce peck till he disappeared in some thick shrubbery.

Then it was a funny sight to watch those birds. They all stood stock still, just where they happened to be, as if struck by paralysis, their mouths opening and shutting, their breasts heaving, their feathers trembling with indignation and excitement, for full a minute, when, one by one, they flew softly back into the tree, with a satisfied little cheep, and resumed their interrupted dinner.

Several times after this I saw the big gray seated on the ground with a berry between his paws, which he nibbled in a genteel fashion, and the birds did not molest him. They had taught him his place. His dainty mouthfuls were a contrast to the gluttonous eating of the robin. That bird would take six immense berries whole, gulping them down almost faster than you could count them. Then he would stop and breathe and settle himself. The berries were as large as the creature's head.

Speaking of a robin's capacity for eating, I have this story on reliable authority.

A gentleman, having seen a mother robin prepare June bugs for her young by splitting the hard bodies of the insects with one stroke of her bill and dexterously extracting the soft white meat within, which she thrust down the young birds' throats, caught a lot of June bugs, prepared them in a similar manner, and fed them to a young robin which he temporarily borrowed from the nest. The baby ate ninety-nine bugs in a single day, and clamored for more. The gentleman, wearied with his task, put the birdling back into its nest, devoutly thankful that bird rearing was not his business in life. Could any greater proof be furnished of the value of birds as insect destroyers?

Often my birds stopped eating, when their crops were full, I suppose, and gave me a song. Nothing is sweeter or more varied than the song of the catbird. I like him. Quakerish in his dress, he is anything but that in his disposition. Saucy, independent, flirty with his tail, never, so far as I observed, quarrelsome, he and the robins were on the best of terms, and they sang many duets together.

The brown thrashers would take the longest way around to get to the mulberry tree. They love to run under shrubbery, and many times I have caught sight of their ruddy forms, trotting the whole length of the privet hedge, only emerging as they came opposite the mulberry tree. Often they would take a dust bath before the meal. They were very fond of a dust bath, seeming to delight in it as a duck does in water. And they generally came in pairs. Once I saw two of these birds approaching each other, running along the top of the fence. One had a huge mulberry in his bill. As they met, Madame begged in the prettiest way imaginable for that berry. It was pure laziness on her part, for there was the tree close by, or was it sentiment? The other found her irresistible, and down went the sweet morsel into my lady's throat. It was very gallant, and I wanted to hug them both. The brown thrashers make a queer sound like the chirruping by which we urge a horse. They sing only mornings and evenings in the woods, a thrush-like, beautiful song.

All the visitors to my mulberry tree became so tame that they would let me come under the branches and talk to them without show of alarm. Robins would look at me a minute and go on eating within three feet of me quite unconcernedly. On the Fourth of July my neighbor's small boys popped crackers and set off miniature cannon all day. My tree was deserted. Where the poor things hid themselves I do not know. They were too terrified to eat. But as soon as the alarming sounds ceased, next day, they came again.

Other birds occasionally visited my mulberry tree, sparrows, both English and chippy, also song sparrows, warblers and chickadees. One day a pine warbler stayed an hour with us, singing and eating berries. His beautiful orange-colored breast made him a marked object. But, in the main, insect-eating birds were not attractive. Enough came, however, to make the mulberry a real open book for bird study—the best kind of a book, nature itself—and to every one who has a summer cottage I recommend the planting of a mulberry tree.

Closet and Altar

The incorruptible apparel of a meek and quiet spirit . . . is in the sight of God of great price.

Though it be not the country fashion, yet it is the fashion at court; yea, it is the King's own fashion: "Learn of me; for I am meek and lowly in heart."—Robert Leighton.

Upon the cross of Jesus
Mine eyes at times can see
The very dying form of one
Who suffered there for me;
And from my smitten heart, with tears,
Two wonders I confess—
The wonder of his glorious love
And mine own worthlessness.

—E. C. Clephane.

The difference between meekness and meanness of spirit is that meekness is the deliberate choice of determining will, while meanness is a false quality of the will itself. One is self-dedication, the other is an ingrained blemish of the soul. One is the product of man's strength, the other of his degenerate weakness.—J. O. R.

All men are frail, but thou shouldest reckon none so frail as thyself.—Thomas à Kempis.

It is a fine thing if you can say a man lived and never lifted up a stone against his neighbor, but it is far finer if you can say, also, he took out of the path the stones that would have caught his neighbor's feet. So did Feneberg, and this doing was his life.—Michael Sailer.

Of all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. . . . When God appeared to Moses it was not in the lofty cedar, nor the sturdy oak, nor the spreading plane, but in a bush—a humble, slender, abject shrub; as if he would by these elections check the concealed arrogance of man.—Owen Feltham.

I love my God, but with no love of mine,
For I have none to give;
I love thee, Lord, but all the love is thine,
For by thy life I live.
I am as nothing, and rejoice to be
Emptied and lost and swallowed up in thee.

—Madame Guyon.

A PRAYER OF JEREMY TAYLOR

O Almighty God, give to thy servant a meek and gentle spirit that I may be slow to anger, and easy to mercy and forgiveness. Give me a wise and constant heart that I may never be moved to an intemperate anger for any injury that is done or offered. Lord, let me ever be courteous and easy to be entreated; let me never fall into a peevish or contentious spirit, but follow peace with all men, offering forgiveness, inviting them by courtesies, ready to confess my own errors, apt to make amends, and desirous to be reconciled. Let no sickness or cross accident, no employment or weariness make me angry or ungentle and discontented, or unthankful or uneasy to them that minister to me; but in all things make me like unto the holy Jesus. Amen.

Mothers in Council

THE BEDTIME HOUR

A COMPOSITE FROM A MOTHERS' MEETING

The meeting was carefully planned. The opening moments were occupied by the singing of Isaac Watts's lullaby, "Hush, my babe, lie still and slumber," to a sweet old tune by as many mothers as could recall the words, soothing passages of Scripture suggestive of the Father's loving watch over his sleeping children, two or three charming cradle songs rendered as solos, the reading of several stanzas from

Backward, turn backward, O time, in your flight,
Make me a child again just for tonight.

Tender prayers bore to the Father our homes, our mother needs and especially the children of the church whose birthdays occurred in the month just at hand.

Warmed and stirred by such exercises, mother hearts were ready to impart reminiscences, experiences and suggestions, from which this composite of the bedtime hour is drawn.

The fashion of cradle songs is ancient and universal. Japanese, Dutch and Indian mothers have crooned their babies to sleep each in her own native "by-o-by." Madam Goose of Boston fame gave to New England mothers, among other ditties, "Rockaby, baby, on the treetop," "By-lo, baby-bunting," "Hushaby, baby, thy cradle is green." A favorite with many children is,

Jesus, tender Shepherd, hear me,
Bless thy little lamb tonight,

used for a prayer as well as lullaby. Martin Luther's cradle song is beloved by some of the little ones, not only at the Christmas season but all through the year:

Away in a manger,
No crib for his bed,
The little Lord Jesus
Lay down his sweet head.

At least one restless child has been soothed to sleep by

Sweet and low, sweet and low,
Wind of the western sea.

It is safe to say that children have been whipped more often at the bedtime hour than at any other. Like that mother "who had so many children she didn't know what to do," and in sheer despair of anything better, "some she whipped soundly and sent them to bed," other mothers, weary and worried, have reverted to this summary treatment when the day's mischief culminated in some offense which nature felt too tired to deal with wisely. And yet what an unfortunate hour for severity. At the very time when childish minds are most impressionable and the little hearts respond quickly to love's caresses, what a loss of opportunity to impress severity and send a child to sleep with bitter tears on his cheeks! Keep the penalties for other hours; let the bedtime hour stand apart, sacred to cheerful, loving talks, confidences and readings.

It is the hour for childish confidences, especially when the light is out and mother lies down with her boy or girl a few moments. She need not probe for confessions generally; she will not expect them always, but sometimes, in the atmosphere of love and sympathy, they will come forth spontaneously.

One mother, who had to be father also, made a practice of keeping the bedtime hour with her three sons. Even as they grew to manhood they craved, and received, the visit from her when the lights were out and friendly darkness made it easy to be confidential. That mother knew she would hear about the midnight parties of her young men sons before she or they slept. Can any one doubt the safeguard of such comradeship?

What shall we read to the children for a half-hour, perhaps, as they prepare for bed? One mother reads Ivanhoe and Dickens's Child's History of England to a lad who enjoys them hugely and sleeps upon them calmly. Another feels sure that her child could never get to sleep after a prelude so exciting. A

little boy loves to have The Story of the Bible read to him every night, but begs his mother not to reveal that fact to his playmates. So boylike! As to a nightly Bible exercise, one way is to have the children learn previous passages by heart and recite them with mother in connection with the evening prayer.

What is the father's part at the bedtime hour? And what about frolics? How can a mother give time for all of her four or five children, lingering with each?

These questions brought out answers more fully after the meeting was over, as often happens. Many fathers cannot bear a part just at this hour of the day or evening. Its cares also are peculiarly mother's. One father has a share, however, by lying down upon the bed for a little rest, pleasant to him in the midst of the chatter and laughter of children than alone, apart from the loved ones. Thus he is at hand to hear and to learn, as well also to frolic sometimes. Yes, frolics, too, come in at the bedtime hour, pillow fights and scrambles over the bed. A mother finds it absolutely beneficial to give ten minutes for a frolic on Sunday evenings to two little girls who roll about the bed like two white kittens.

Mother cannot give a full hour always to this delightful evening duty. If the children generously give up the privilege sometimes when there are evening engagements for parents to keep, will they not appreciate all the better the happy times mother gives them as a rule?

After all the methods for improving the bedtime hour are suggested, the fact remains that the vital point is, to be with the child, to make in some way a cheerful, soothing, loving atmosphere about the young soul as it drifts away to dreamland. M. L. D.

CUDDLING THE BABY

In a new book for mothers, Notes on the Development of a Child, Parts III. and IV., by Millicent W. Shinn, a helpful suggestion is made which ought to be passed on. Miss Shinn concludes from her observations that it is most important to the spiritual development of the child that the mother should be near whenever it awakens from its nap. The little one especially needs "mothering" in these first moments of bewilderment after sleep. This scientific woman also pleads for the good old-fashioned by-lo time, and she defends, too, rocking and even jolting the baby occasionally. Miss Emile Penlison, also, in her new book, Love and Law in Child Training, has a good word for cradle-songs at sleepy time and thinks the child whose mother does not sing soothing music is defrauded of one of the joys and memories of happy childhood, to say nothing of the mother's own loss. We are glad to have modern experts allow the child occasionally to be cuddled, and we should like to know how the readers of Mothers in Council feel about the matter. How many of them sing cradle-songs?

A CHILD'S REBUKE

Little Margie had a way of always adding a petition of her own to the prayers she had been taught to use. It usually revealed some new thought or experience of the day, and while we listened with keen interest we never questioned, preferring not to disturb her with any thoughts of an earthly listener.

But we were almost startled into asking questions one evening when she prayed, "And God make the bad people good and the good people kind to each other." Margie's world was so small that we could not but wonder whether the little one had been puzzled or hurt by something or some one that day, or whether she had been seeing, hearing and wondering for many a day before the thoughts crystallized into the petition of that evening. Involuntarily the day's doings were hastily reviewed and on our lips there faltered the question, "Lord, is it I?"

Already the little one had apparently had a glimpse of the startling fact that much of the world's sorrow and suffering exists because good people are not kind to each other. Even in the home—the Christian home—the hasty, irritating word or the unkind withholding of approval and appreciation causes many a heartache. Must wee Margie's glimpse broaden, as the years go by, into an outlook revealing much that is contrary to the law of love in the home, the church, the social and business world? Or will her prayer be answered and love, which is the living, and therefore growing, principle in the hearts of all good people, more and more abundant, until selfishness is cast out and the spirit of "otherness" reigns? MARY D. SCHAEFFER.

AN EVENING PRAYER

Apropos of the bedtime hour is the following verse contributed by a Congregational pastor. He writes: "For an evening prayer our children offer the following, as I rather object to the phrase, 'If I should die before I wake,' in the familiar 'Now I lay me.'"

Blessed Lord, we thank thee,
For thy care today.
Make us good and gentle,
Take our sin away.
Bless the friends who love us,
From us evil keep;
Let thy holy angels
Guard us while we sleep.



Strawberry and Raisin
Ralston
are delicious for
Breakfast

While the distinctive flavor of Ralston Breakfast Food needs nothing added to its own deliciousness, the granular nature of Strawberries and Raisins correspond so admirably and the delicate flavor of each blends so fine, that the superior quality of

Ralston Breakfast Food
is brought out in striking contrast to all other cereals.

Ask your grocer for Ralston first; if he doesn't keep it, send us his name and receive from us a free sample.

PURINA MILLS,
"Where Purity is Paramount"
813 Gratiot Street, ST. LOUIS, MO.



HALL'S 29
REFRIGERATORS SIZES with 814

Shelves in Oak and Pine wood. Cleanable, with flush bottoms, removable pipe, trap, ice rack and shelves. Pure cold dry air. Needs the least amount of ice. Always up-to-date.

Over 25 years' experience building Refrigerators.

When you buy insist upon having the "HALL." Sold by Dealers. If you cannot obtain Hall's, write to the manufacturers,

A. D. HALL & SON, 33 to 41 Spice St.,
Charlestown District, Boston.

Catalogue Free.

DIAMONDS and
DIAMOND JEWELRY
FOSTER & CO.
32 WEST ST., BOSTON.

The Conversation Corner

SO many of our members are interested in natural history nowadays, it seems worth while to show them this picture, which came to me from Berkshire County. Let them give its name if they recognize it. I have seen various kinds of amphibious animals in my travels, but I have never seen anything quite like this. In looking up in the dictionary for the correct spelling and pronunciation of *gherkin*—asked for at the dinner-table—I noticed the picture of the "gila monster," which looks something like it. But a lady who is sitting by as I write says that that is only a lizard, and that this is as big as an alligator. While she is looking after it in other books I will read you a part of the letter which accompanied it.

... It was discovered in the Housatonic River by Mr. E. F. Pope, while passing over the bridge at South Lee, a little below the Harbit Paper Manufacturing Co.'s dam. It had got lodged on the rocks in the position of the photograph. Mr. P., who is a keen observer and lover of nature, had an artist sketch it before it got dislodged and went down stream.

Lee, Mass.

R. M. H.

Is it an ichthyosaurus? Hardly, for its feet are not like those in the dictionary picture under that long name, and this is evidently not an extinct species, else it would not have been coming down the Housatonic River and got stranded at South Lee. It does remind me somewhat of my experience among Florida alligators, when I lost my way at night and had to cross a small creek which emptied into the St. John—well, the memory of it is so exciting that I will not now enlarge! No doubt some of our naturalists will be able to explain the picture.

And this reminds me of a letter received from a very young correspondent, just too late for the Connecticut broadside, for it mentions an animal she has.

Dear Mr. Martin: ... I have no dogs or cats, but I have something much better—a baby cousin in the same house with me. I take care of him a little every day. I belong to the Agassiz Association, and go every Saturday with Miss H. and the other children to get flowers and see birds. A few days ago there were a great many birds migrating near Hartford and I saw some of them. We wish that you could come out to Newington Mt. and see our summer home, the wild flowers, birds and me. If Kitty Clover is frightened enough to sit all day on your table while housecleaning is going on, you had better send him up to me till that is done. Good-by.

Hartford, Ct.

SARAH S.

I would surely like to visit Newington Mt., wherever that may be, and see those four attractions—especially the fourth. And this reminds me of another Connecticut girl's letter, which D. F. would not put in two weeks ago.

Dear Mr. Martin: The first sign of spring, I think, is the sap-fly. It is long and slim, and has wings about as long as itself. I have seen five blackbirds and six robins. We heard a whip-poor-will last night. This morning I went looking for wild flowers. I found some wind-flowers and blue and white violets. Papa's radishes and lettuce have been up quite a few days. We have planted nastur-

tiums, sweet peas and morning-glory seeds, and we have set out our chrysanthemum plants. We have blue and yellow myrtles. The blue has four blossoms on it. We sowed some pansy seed in a box last year and put them in the cellar. When we took them out this spring they were up two inches. I love flowers very much.

Middlebury, Ct.

EDITH T.

And this reminds me that making a call on a gentleman a day or two ago I found him in his garden. He showed me two beds where he had sowed radishes and lettuce. The little plants came up in short rows resembling letters, and the letters spelled, on one bed, M I R A, and on the other, E R I C. His two children were there helping him, and, strange to tell, I found that their names were *Mira* and *Eric*! Was not that a very curious coincidence?

And Sarah's letter reminds me of two curious visits I have had this week. In the first case, I went out in the evening for a short ride, taking care to close the windows and lock the door. On my return I sat down at my table, turned on my light, when, lo and behold! right in front of me, sitting on the table, was a

Instantly she drew away her hand, saying, "What a touch-me-not air he has!" A teacher who was present asked her about her studies, and she replied that she was reading the 18th book of the Iliad, which has the story of Achilles and the shield. How wonderful that a child, born deaf and dumb and blind, can see and hear and talk so well!

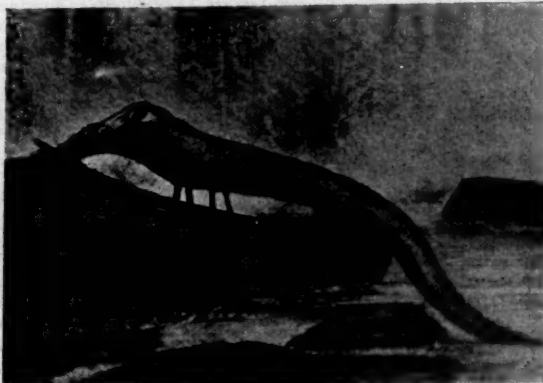
And now I am reminded to read the rest of the Berkshire lady's letter, about the strange animal in the picture.

... It was simply an old tree root, eight or ten feet long, which came over the dam and lodged on the rock in the position shown in the sketch. The legs under the body were twigs growing out of the root. The eye was a gnarled place in the crook of the root. The mouth was a bunch of fibers or small twigs. It was sketched just as it appears and was seen by many people.

R. M. H.

Well, well—perhaps that is why it reminded me of the Florida alligator, for that was really a log, on which I stepped as I crossed the creek, but which moved so quickly that I feared I was being carried away by an alligator!

Mr. Martin



Corner Scrap-book

(For the Old Folks)

OLD BOOK WANTED

... I have sometimes wished that old books as well as poems might be inquired for in the "Old Folks' column," as I have wished to find a copy of the "Young Lady's Elocutionary Reader," used at Bradford in 1854. I lent mine and it was never returned. But I presume there are not many in existence now.

Ashby, Mass.

R. A. K.

There are many other readers of this column who used to attend Bradford Academy, and doubtless will correspond with Miss K. about the book.

"BLUE-EYED MARY"

I can recall the first stanza of an old poem, beginning,

Come, tell me, blue-eyed stranger,

but have sought in vain for many years for the rest of it, and shall be very grateful if you will find it and let me read it in the Corner. With me it has sacred associations.

Oberlin, O.

E.

I found it in Mason's "Vocal Class Book," Boston, 1850, also in the "Wreath of Sacred Songs," Boston, 1848. These are the words—I have no doubt a thousand Old Folks will begin to hum the tune at once! The lady in the Library has found the last-named book for me, and it has "Wild roved the Indian girl," "A poor wayfaring man of grief," etc.

Come, tell me, blue-eyed stranger,
Say whither dost thou roam;
O'er this wide world a ranger,
Hast thou no friends or home?

They called me blue-eyed Mary,
When friends and fortune smiled;
But ah, how fortunes vary!
I now am fortune's child.

Come here, I'll buy thy flowers,
And ease thy hapless lot,
Still wet with morning showers—
I'll buy "forget me not."

Kind sir, then take these posies,
They're fading like my youth,
But never like these roses
Shall wither Mary's truth.

L. M. M.

Literature

A Miracle in the Desert

Mr. W. E. Smythe's volume, *The Conquest of Arid America*,* undertakes a considerable task. It is nothing less than to demonstrate that the vast desert region in our Western states, which for so long was, and by many still is, assumed to be practically uninhabitable, really is capable of becoming, and here and there already has become, a new Garden of Eden, beautiful, healthful and fertile to a degree and with a variety of productiveness almost beyond imagination.

It must be conceded that this arduous task is successfully performed. Moreover the book is not the romance of a dreamer but the conclusion, based upon expert knowledge, of an agriculturist and statistician who has had unusual opportunities of informing himself.

The wizard force by which such wonders may be, and actually have been, brought to pass is irrigation, the sagacious, scientific application of water to the seemingly arid soil. The amazing natural fertility of this soil is explained and its superiority to what usually is regarded as so much better, the moister soil of the Eastern half of our land. Mr. Smythe shows that sufficient results already have been attained to demonstrate the truth.

Then he discusses how this arid region can best be populated. He strongly favors the colony plan and shows how wisely organized colonies have been enabled to make the desert blossom like the rose. The cost of the necessary irrigation, which is too great for most individual pioneers, is a light burden for a well-organized colony, and, if too great a uniformity of cultivation be avoided, the success of such colonies seems assured from the outset.

Herein, too, he finds a solution of the pressing problem of the wretched and too often unemployed multitudes in our great cities and sees a revival and grand expansion of the true American home. We can only hint thus at the details of his picture, but we must repeat that he is no visionary but a cool, practical man of affairs.

A great deal of interesting information is supplied about the character, products, life and prospects of the different Western states. Indeed, the book is a treasury of facts as well as a plea for an improved civilization. Mr. Smythe is not a Socialist and in his belief the best aims of Socialism can be accomplished without its success as a system.

American Presbyterians

He who wishes an easily read record of what this important body of Christians has been and has become will find it in Dr. J. H. Patton's *Popular History of the Presbyterian Church in the United States of America*†. It embodies a large amount of information arranged intelligibly and narrated agreeably. But it is hardly a product of the highest and most exact scholarship. Its general outline of events is apparently trustworthy and its spirit usually is admirable, but it sometimes is misleading.

The author's sympathies have controlled him too much. Apparently because they had elders he claims a number of the early New England churches to have been Presbyterian, e. g., those at Salem and Dorchester, Mass., and such pastors as Samuel Skelton, John White and John Elliot. He even calls William Brewster a Presbyterian and does not hesitate to apply the same title to the whole Massachusetts Bay Colony. But in essentials, they were Congregationalist. There was not a pure and perfect Congregationalism, but it was much more like this than it was like Presbyterianism.

The author's sympathies seem to be with the liberals in respect to differences among Presbyterians. He outlines such matters as

the famous division into Northern and Southern Presbyterians, the Albert Barnes case and that of Dr. Briggs, with candor and sufficient fullness, but makes it clear that he does not hold with the conservatives, certainly with their extremists. The record of the turbulent history of Presbyterianism which the work contains suggests comparisons of its assumed strength with that of Congregationalism which are much to the advantage of the latter.

His frequent allusions to the well-known Plan of Union between our churches and those of his own order imply much too strongly that the plan was a benefit to both parties. It caused us lamentable loss. There is no intent here or anywhere to misrepresent. Indeed, sometimes both sides are set forth carefully. Yet the volume often needs to be taken with qualifications.

Some slips should be corrected, if the work reaches another edition. It was Dec. 21, not 22, when the Pilgrims landed. "The first Congregational Church in America" was not that in Charlestown but that in Plymouth, and the first to be formed in America was that in Salem. Furthermore, there are too many instances of obscurity, bad grammar, etc., as on pp. 114 and 413-14. All in all, while Dr. Patton has written a history with many excellences, it hardly is likely to be accepted as a standard.

Slavery and the Civil War*

Every thoughtful contribution to the literature of our Civil War has its value, if only that of throwing light upon that historic conflict from a fresh point of view. Gen. J. W. Kelfer, the author of these two handsome volumes, rendered prolonged and active service until disabled, and writes with the zest of personal experience and interest.

Nearly half of the first volume is devoted to a sketch of the rise, operation and results of the slave system in this country. This is clear and well written, and the author is correct in regarding slavery as the chief cause of the war. But he hardly gives sufficient relative prominence to the national determination to preserve our united life. Slavery was the principle cause of the war and the war meant and caused its downfall, but, after all, the supreme issue was that of union or disunion. Moreover, having outlined the history of slavery, he then substantially disregards it throughout the balance of his work, which we expected to find something more of a study of the influence of slavery upon the war itself. Of course this is not wholly overlooked. The Emancipation Proclamation and its value, for example, are discussed in their proper place. But the reader's attention is diverted, perhaps too sharply, after the first chapter to the actual campaigning.

As a narrative of the war, especially of so much of it as the author personally witnessed, the history is graphic and interesting without being really engrossing. Too much importance is allowed to comparatively minor matters. The author's sense of proportion is sometimes deficient. Yet he gives, on the whole, an agreeable and helpful picture of the campaigns in the Interior and of much of the Eastern fighting, and some chapters, notably that about the battle of Winchester, are exceptionally good. In regard to this battle some misconceptions are corrected.

There is less of the personal element, the characterization of eminent officers, anecdotes, etc., than in some of the other war histories, but it is not lacking and it is temperate and kindly, even if not always complimentary. Special notice is given to many minor, but brave and useful, soldiers known to the author. In several quite full appendices also are supplied a biography of the author, a sketch of his congressional career and an account of his service during the Spanish war. The volumes are printed well and are illustrated freely.

Gloucester Cathedral

Many Americans feel an interest in the great English cathedrals hardly surpassed by that of our English cousins. Due largely to heredity, it is augmented by our loyalty to the Christian religion as illustrated in other lands and by our increasing interest in history, architecture and art. Such a volume therefore as Dean Spence's *The White Robe of Churches** should find a hearty welcome among us. The title refers, however, to the multiplication of new churches, including many of the abbeys and cathedrals in the early part of the eleventh century, as a result of the spiritual awakening of the Western church.

Of this widespread movement Gloucester Cathedral was one of the fruits and remains one of the most impressive examples. In certain respects it is unique. Its dean—the dean, instead of the bishop, is the official of an Anglican diocese who has supreme knowledge of and authority over the cathedral edifice, its management, revenues, repairs, etc.—has written this volume as a labor of love and has done his work admirably. Having sketched with some detail the earlier Christian history of England, he describes the wave of church building which flowed over the land as the eleventh century opened, one of the earliest results of which—1089-1100—was his cathedral.

Then he conducts the reader through a careful, yet never too technical, study of the splendid edifice itself—its crypt, remarkable in never having been "restored," so that its original masonry still testifies to the antiquity and character of its construction; its nave, with columns much loftier than was customary, twice as tall as those at Norwich, for instance, and its traces of the ancient coloring and gilding which once made it magnificent; its transepts, of which the south one is the earliest example of the transformation of the sturdy Norman into the graceful perpendicular style; its choir; its stained glass, the immense and beautiful east window being the largest in England, if not in the world; its altar, tower, cloisters, lady chapel, etc. One follows his welcome guidance with intense interest, especially if one has visited the cathedral itself.

It should be noted, too, that the shape of the edifice, the square instead of apical form of the east end, has important historical significance. It represents the ecclesiastical architecture of Britain before the coming of the Normans, or of Augustine or even of the Norse invaders. That is, it illustrates a form of construction long antedating the entry of the influence of Italy and Rome, and confirms the position that Christianity was introduced into Britain directly from the Orient and at a very early date rather than through descent from the papal church.

The volume contains many excellent pictures and appeals to a wide circle of readers outside of its own special branch of the church.

The Orient Long Ago

It is a vivacious book which Miss Katharine Hillard has edited and entitled *My Mother's Journal*†. It tells of the experiences of her mother, then Miss Low, in Manila, Macao and at the Cape of Good Hope from 1829 to 1834, most of the time being spent at Macao. Miss Low was a young lady of Salem, Mass., who went out to the East with an uncle and aunt, the former being in business in China. The East India Company then was supreme in the trade of that part of the world and most of her associations were with its agents. But she saw much of the natives although their attitude towards foreigners was far less complaisant than it has become since then.

It was a great change for a lively girl of only twenty, who had grown up as one of twelve children, and not only her longing

* Harpers.

† R. S. Mighill & Co.

* Putnam's, \$6.00.

* Scribners. Imported. \$3.00.

† G. H. Ellis. \$3.00.

for her own family but also the strangeness of her new life affected her considerably. She was too attractive not to win much attention and had several more or less serious love affairs, her accounts of which of course were not meant for the public but are in good taste and of decided interest. No one of her lovers proved the real man of her heart. Her portrayals of the contrasts between the Puritan habits of her home and the free and easy life of the East also are very readable.

Her stay in Manila was brief but just now, of course, is of special interest, and the fragmentary account of her somewhat hazardous visit to Canton and the story of her long delay at the Cape of Good Hope on her way home are graphic and picturesque. Not the least entertaining portions of the book are her descriptions of sea-life on the sailing ships which then afforded the only means of travel. The single fact that they afforded no laundry facilities whatever, while the voyage lasted sometimes four or five months, suggests how greatly modern travelers have advantage over those of her day.

Her journal makes a charming book, in spite of the limited range of her experience in China. She was piquant, sprightly and although endowed with substantial character she could be serious and was truly, although not demonstratively, religious, what we should call a conservative Unitarian. She was an acute observer and a natural, graphic narrator, and her book abounds in happy expressions and supplies life-like pictures. It is well worth being read.

The Grammar of Science*

This is a revised, enlarged edition of an important book by Prof. Karl Pearson, of University College, London. He criticizes the traditional view of the basis of science, and urges a change. In his judgment idealism must supplant materialism in natural philosophy. Criticism is the condition of vitality in science and doubt the first step in scientific inquiry. Science is analysis and classification of the contents of the mind, description rather than explanation, and the scientific method is to compare and draw inferences from impressions stored in mind and from the conceptions based thereon.

The author's aim is to set the reader to thinking for himself rather than to inculcate doctrine. In the eight years since the work appeared first its teachings gradually have found considerable credence, and undoubtedly it has done much to promote the spread of the views which it proclaims. The first third of it is general in character and the remainder discusses more specific themes. It is rather original for a book of its class, discarding accepted scientific ideas and terms at times with unusual freedom. But it is a work which may not be overlooked even by those who believe that it can be confuted.

A Shrewd Social Study

Judge Robert Grant's new novel, *Unleavened Bread*, is named felicitously. When the heroine has gained what she has striven for so persistently, she discovers that after all "her cake is all dough." She has strained, schemed, sacrificed and violated her sense of propriety for the sake of apparent success, only to find it bitter when attained. This vital moral lesson is taught with great force. The heroine represents the less refined type of the modern pushing women. Some allowance must be made for her obscure origin and her ignorance. Had she been true to her own knowledge of right, most of her faults could be pardoned and it could be conceded that she had done creditably, in a relative sense at any rate. But she chose unworthy ideals and her life was ignoble. One ceases to respect her, even while one pities and, in a degree, admires her.

The characters in the book all are lifelike and they are represented and contrasted with admirable skill. The narrative touches upon art, business, politics and society, and it is a sharp satire upon the too prevalent notion that true Americanism means crudeness, unscrupulousness and the feverish energy of the hustler. In one or two passages there is needless frankness but generally both the firmness and the delicacy of touch which reveal true mastery of literary art are exhibited. Although the story is somewhat saddening, it is striking in more than one way and it will provoke discussion.

The New Books

RELIGIOUS

CHRIST'S VALEDICTORY. By Rev. Dr. R. F. Sample. pp. 307. F. H. Revell Co. \$1.25.

Devotional meditations and suggestions based upon the fourteenth chapter of the gospel of John. Pertinent and inspiring.

DEEPER YET. By C. E. Eberman. pp. 125. United Society of Christian Endeavor. 50 cents.

A tenderly spiritual devotional book which perhaps needs a qualifying word here or there, but will be highly appreciated.

THE MAGNA CHARTA OF THE KINGDOM OF GOD. By G. F. Genung. pp. 164. American Baptist Pub. Soc. 60 cents.

A fine practical exposition and application of the Sermon on the Mount. Very suggestive.

THE CRUCIFIXION. By W. T. Stead. pp. 224. Davis & Co.

An effort to use the drama of the Oberammergau Passion Play to render the events of the crucifixion and the events which led up to it more clear to the mind. It is an impressive narrative, simply and touchingly told in the speech of the peasantry.

A PRACTICAL HANDBOOK OF SUNDAY SCHOOL WORK. By Rev. L. E. Peters. pp. 128. American Baptist Pub. Soc. 60 cents.

Neither novel nor striking, but comprehensive, concise, judicious and thoroughly serviceable.

FICTION

MEMORY STREET. By Martha B. Dunn. pp. 312. L. C. Page & Co. \$1.25.

A charming novel. The scene is the Kennebec Valley and the time is the period after the Civil War. The story is fresh and striking, with clear local coloring. One of the best New England stories written in a long time.

THE HEAD OF PAGES. By W. B. Allen. pp. 346. E. P. Dutton & Co. \$1.50.

A collection of detective stories strung upon another, as a connecting thread. They are well conceived and written.

NANCY'S FANCIES. By L. E. Haverfield. pp. 263. E. P. Dutton & Co. \$1.25.

An English story for children, who will like it and receive good impressions. Pervaded by a wholesome religious spirit.

THE DEVIL UNMASKED. By the Little Deacon. pp. 268. Cooksey Pub. Co., Olney, Ill. \$1.00.

A sketch of alleged personal religious experience. Crude and somewhat sensational.

EDUCATIONAL

THE ILIAD OF HOMER. Done into English prose by Andrew Lang, Dr. Walter Leaf and Ernest Myers. pp. 508. Macmillan Co.

THE ODYSSEY OF HOMER. Done into English prose by S. H. Butcher and Andrew Lang. pp. 429. Macmillan Co.

Each of these translations has been reprinted repeatedly since its first issue in 1882 and 1879, respectively. They are standards.

THE FINCH FIRST READER. By Adelaide V. Finch. pp. 145. Ginn & Co.

Offers graded reading lessons following the seasons of the year.

A HISTORY OF SOUTH AFRICA. By W. Basil Worsfold. pp. 199. Macmillan Co. 40 cents.

A Temple Primer.

THE TRUE CITIZEN. By W. F. Markwick, D. D., and W. A. Smith. pp. 259. American Book Co. 60 cents.

A reading-book which also inculcates the elements of good citizenship.

ALICE'S VISIT TO THE HAWAIIAN ISLANDS. By Mary H. Kroot. pp. 208. American Book Co.

In the Eclectic School Readings Series.

MISCELLANEOUS

DWIGHT L. MOODY. By Henry Drummond. pp. 125. McClure, Phillips & Co. \$1.00.

A release of a most interesting and helpful book, with the addition of a preface by Prof.

George Adam Smith. Moody, Drummond and Smith—the names are enough.

ELEGY IN A COUNTRY CHURCHYARD. By Thomas Gray. Illustrated by R. W. A. House. pp. 50. E. P. Dutton & Co. \$1.50.

Printed handsomely, a stanza on a page, and illustrated finely with full-page pictures delicately executed. In the form usually issued for the Christmas market.

ROOM FORTY-FIVE, BRIDE ROSES. By W. D. Howells. pp. 61, 48. Houghton, Mifflin & Co. Each 50 cents.

Two bright, amusing little farces in Mr. Howells's best manner.

THE SOUTH AFRICAN QUESTION. By Prof. S. M. Macvane. Boston. Dammell & Upham. pp. 36. 5 cents.

It studies the subject from the official correspondence. It is temperate but positive and conclusive. It proves the strength of the English side of the dispute.

POINTS IN PARLIAMENTARY PRACTICE. By Rev. G. F. Robertson. Uniontown, Ala. 10 cents. Concise and serviceable. Good to have in the pocket at a public meeting.

Notes

Visitors to London this summer will find the historical and literary map of that city, issued by Messrs. Thomas Cook & Sons, the famous tourist conductors, a useful guide and aid.

Philip Winwood, Mr. R. N. Stephens's recent novel, reached its thirty-fifth thousand in nine days. The reaction foretold from the popular enthusiasm for the historical novel certainly has not set in yet.

The paintings left in her studio by Rosa Bonheur have just been sold at auction in Paris and brought high prices. Nearly or quite a thousand paintings, water-colors, etc., appear to have been sold.

Iowa has just appropriated the money for portraits of Black Hawk and Wapello, two Indians famous in its early history. The former is said to be the only Indian who ever prepared his autobiography. The portraits are for the historical department of the State Library.

The Critic reports that the Turkish censor refused to allow the translation of Dr. Henry Van Dyke's recent book, *The Other Wise Man*, into Turkish without a change of title. As no suggestion met his approval he was asked to give it a new title himself, and, after much reflection, he decided upon this, *The Scientist that Got Left*.

The British Museum contains nearly three miles of shelves wholly devoted to files of newspapers. A bill has been proposed in the House of Commons proposing to check the flood of literature of this class by sending the files of provincial journals to the counties in which they were published. It also is proposed to stop hoarding rubbish—such as blank washing books and trade advertisements—copies of which under the present law have had to be sent to the museum and kept there.

A bust of Nathan Hale, by Woods, was unveiled on June 6 at East Haddam, Ct., where Hale taught school after graduating from Yale in 1773. The day was the two hundredth anniversary of the town's settlement and the one hundred and forty-fifth of Hale's birth. Hale's old schoolhouse also was presented to the Connecticut branch of the Sons of the Revolution by the New York chapter, with addresses by Hon. T. S. Tallmadge, ex-Governor M. G. Bulkeley, Dr. E. E. Hale and others.

An interesting historical document has just been secured by the University of Chicago. It is a paper dated in 1842 and signed by Thomas H. Calloway of Cleveland, Tenn., and John Howard Payne, author of *Home, Sweet Home*. The witness was Samuel Colt, inventor of the Colt's revolver. It relates to the sale of the Occeoland district, ceded to the United States in 1835 by the Cherokee Indians, given by the Government to the State of Tennessee, and then parceled out in grants for sale to private parties.

* Macmillans. \$2.50. † Scribners. \$1.50.

The Detroit Meeting of the Home Missionary Society

Annual Conclave of the Friends of Home Missions

It is no wonder that Detroit is a city of conventions. Its broad streets, many of them lined with fine shade trees, its pleasant parks, its handsome residences, its massive public buildings, and its complete system of trolley cars unite to persuade visitors to come to Detroit and to prolong their stay. It is said that about 250 assemblies of one sort or another, bringing together persons from outside of the city, are held here each year.

The old First Church had a big American flag flying on its brown stone building, and every accommodation within for its guests. Its big-hearted pastor, Dr. Nehemiah Boynton, and his corps of assistants were constantly busy, yet never seemed burdened. Few audience-rooms are as richly decorated and every way as suitable for worship as this one, and the fact that 957 of its 960 sittings are rented shows how large and permanent is the prosperity of the church. Secretary Warren had arranged on the platform of the chapel a very interesting collection of 200 or more lantern slides in a square illuminated from within, which told pictorially the history of home missions in Michigan "from log cabin to white house." Rev. J. P. Sanderson told a similar story in a series of photographs and drawings on the walls of the chapel.

Pastor De Forest of the Woodward Avenue Church was on hand at all the meetings to do his part as host, and a goodly company of missionaries, secretaries and speakers of both sexes, gathered from various parts of the whole broad field, gave picturesque stories of their work or discussed with ability and earnestness the problems connected with saving souls, building up Christian character and evangelizing our nation.

But the fact must be stated that the attendance was a grievous disappointment. The national society has been an essential factor in Michigan Congregationalism and has spent hundreds of thousands of dollars in building it up during more than half a century. This is the first time that the society ever held an anniversary in the state. Yet at the close of the second day hardly fifty railway certificates had been handed in and about one half of these were from New England and New York, though calls for them were urgent at each session, and it was only by special effort to secure attendance from two or three nearby towns that the necessary 100 were found which secured the customary reduced fare. To be sure, several ministers had half rates and were not counted in the 100. But it is safe to assume that considerably less than 100 of the 5,000 churches that form the constituency of the society were represented by any of their own members.

Nor was the local interest in the meeting more encouraging. Probably Dr. Boynton has rarely faced an audience in the First Church as small as the largest one at any of the day sessions of this anniversary of our national home missionary society. The question had to be faced and must be considered, whether the time has not passed when information can be spread abroad and enthusiasm aroused concerning our missionary work by holding national anniversaries on plans once successful.

THE WOMEN'S HOME MISSIONARY UNIONS

The ladies had their own meeting on Tuesday afternoon, listening to some of the speakers who were on the regular program, besides exercises of special interest to themselves. Mrs. William Kincaid, the president of the unions, was in the chair, and Mrs. G. M. Lane of Detroit, widely known for her effective leadership in missionary work, gave a felicitous address of welcome. Mrs. W. H. Davis, wife of a former pastor of First Church, now of Newton, Mass., spoke on Our Younger Women and Home Missions. Of course her

presence and words were much enjoyed, and especially by those with whom she had lived in close fellowship for many years. Miss Mary C. Collins gave graphic sketches of her quarter century's work as a missionary of the American Missionary Association among the Sioux Indians. Secretaries C. O. Day of the Education Society, L. H. Cobb of the Church Building Society, J. B. Clark of the Home Missionary Society and Pres. Willard Scott of the Sunday School and Publishing Society represented these organizations in brief addresses.

THE SERMON

The society's anniversary began on Tuesday evening with devotional services led by Rev. Dr. Sidney Strong of Oak Park, Ill. The annual sermon, by Rev. Dr. P. S. Moxom of Springfield, Mass., was from the text, "Blessed is that nation whose God is the Lord." It was an eloquent and inspiring plea for the maintenance in the nation of obedience to moral law, and of faith in God which has been the sustaining power in the hearts of the people in every crisis of the national life.

Following the sermon, Dr. H. P. De Forest happily welcomed the delegates and visitors. The president of the society, Gen. O. O. Howard, responded, touching on several events of current interest.

THE FIELD AND WORK

The annual report, by Secretary Clark, sums up impressively the great work of the society for the nation. Its 1,762 missionaries and superintendents have preached the gospel to 2,591 congregations, and 2,005 Sunday schools, with 142,812 members, are in the care of these missionaries. Seventy-four churches have been organized during the year; 36 have assumed self support; 62 houses of worship have been completed; 69 parsonages provided; and 7,400 persons added to the church membership. The society has expended \$321,672 and decreased its debt \$24,925. Auxiliary societies have expended, in addition, in their own fields \$199,163. The society's gain in receipts over last year is nearly \$40,000.

THE DEVELOPMENT OF CONGREGATIONALISM THROUGH HOME MISSIONS

The paper by Secretary Washington Choate was a fit introduction to the discussion of the home missionary problem on the threshold of the new century—a compact, impressive study of the history and massing of facts illustrating the development of Congregationalism through home missions. It was a forceful statement of the value of the society to the nation, an irresistible argument for continuing and enlarging its work. Dr. Choate arranged his address with five subdivisions:

The present duty is to build up the churches through the settled and effective ministry of the Word. The period of expansion, of occupying new and rapidly growing territories has mostly passed. From one of the Pacific states comes the message: "The quiet, steady preaching of the gospel has been made possible in a hundred and more communities by the grants of the Home Missionary Society."

In forty-five states and territories the society has thus organized and maintained in its seventy four years the forces of righteous and Christian service, shaping the life and molding the institutions of the advancing population.

The newer states are coming to self-support. Wisconsin, attempting this sixteen years ago, now attains it. Kansas, for forty-five years aided by the society with over three-quarters of a million dollars, this year begins to take care of her own work and pledges herself to bear her share in giving the gospel to regions beyond. Iowa hopes soon to put \$10,000 annually into the national treasury.

Now that New England states face new problems of re-creating new communities within themselves out of populations changing by emigration and immigration, greater national burdens must be borne in the Central States rich in resources of Congregational institutions established and fostered by the older East. The prophetic vision realized is self-support with outstretched helping hands to those still dependent.

A noble illustration of this work is given in the ten years in Oklahoma, with her great changes of population and shifting communities. Of the seventy-six churches planted within this period, with nearly 3,000 members, one, Kingfisher, reaches self-support this year, and others attain the same goal by yoking themselves together. The churches are solidifying, the Christian school and college are established, and hundreds of youth are being trained for higher service of the state and country.

Renewed prosperity of the country brings again to the front the problem of immigration and the work in foreign tongues. The 249,000 immigrants of 1898 grew to 311,000 last year and will approach the half million mark this year. Facilities for reaching our shores are multiplying, expellant forces of the old world are greater than before and attracting forces of our own land are increasing. The character of the immigration is less encouraging, the chief increase being from eastern and southern Europe. National safety, self preservation and Christian duty impel our society to help these peoples to become worthy citizens and disciples of Christ. Congregationalists are well equipped to do this work through the three departments of the national society, Slavic, Scandinavian and German. Since 1883 it has expended about \$350,000 for these departments. Our 136 German churches and twenty-one missions show a gain of ten per cent. in membership, now 6,000, during the last year. There are 117 Scandinavian churches, with nearly 5,000 members—Swede, Norwegian, Dane and Finn. The Slavic department, not including Chicago, has sixteen churches with 738 members in nine states, an increase of twelve per cent. during the year. Pastors and teachers in these various languages are being trained to be leaders in bringing these nationalities into American ideas of Christian life and citizenship.

The society has been preparing itself, in part unconsciously, for a great work in this sphere of foreign home missions. The need is urgent for enlarged appropriations for it.

Our newest fields, Alaska and Cuba, offer inviting opportunities which must not be ignored. Three promising churches, Douglas, St. Michael and Nome, are planted as beacon lights along the 25,000 miles of the Alaskan coast. This vast field is just opening. Across the Florida Straits the society organized in February the Central Congregational Church of Havana with seventy members, already grown to 100. Sunday schools and mission stations have been begun at several other points. For this field of a million souls \$5,000 have been devoted as the initial step. We look for the spiritual awakening of the Gem of the Antilles when the gospel light shall shine in all its cities and towns. Cuba calls for the American church to give it spiritual freedom.

THE WOMAN'S DEPARTMENT

Again on Wednesday morning the ladies took possession of the platform and provided one of the most entertaining sessions of the meeting. Mrs. Secretary Caswell presided admirably, conscious that she had valuable resources and could rely on them. Mrs. L. P. Powell gave gracious words of greeting. Miss Lydia Hartig so told of her missionary labors

in rural Vermont that this old New England State seemed to offer as picturesque experiences for the preacher of the gospel as any frontier region. But the genuine frontier life was brought before the audience by a North Dakota minister, Rev. U. G. Rich. He is a manly, muscular, keen-eyed preacher, who evidently understands human nature and knows how to deal with men. He led his hearers over vast stretches of territory into scattered settlements and schoolhouses and cowboy camps and showed that there are touches of nature that make the whole world kin. In one big Montana county the only religious services held are those he conducts once in two weeks, and some who attend come from thirty to fifty miles to the meetings.

Miss Mary Olsnek modestly told of her labors among the 24,000 Poles in Detroit. Then Mrs. J. L. Hill of Massachusetts gave from her experience counsels for interesting boys in home missions.

CO-OPERATING SOCIETIES

The H. M. S. has always, as at present conducted, given a generous proportion of its program in its annual meetings to sister societies. Those who believe that the bringing of all the home societies together in one yearly meeting would increase the interest should note that all these, except the A. M. A., were represented at Detroit by their officers, and that Miss Collins was present also, one of the most interesting missionaries of the latter organization. About three hours were given to these societies, and they were well used. Pres. Willard Scott again outlined the work of the S. S. and P. S., and he was followed by Rev. W. B. D. Gray, who began his missionary career in the early eighties in the service of this society in Dakota. He believes that no investment of home missionary money has brought greater returns than that put into the planting and care of Congregational Sunday schools in the West. Of the 200 that have been started in Dakota hardly one was in a place occupied by any other denomination, and rarely has one of them failed to be permanent.

Secretary Cobb sketched the relations of the C. B. S. with the other societies, and said that much of their grand work would never have been done but for its support. The C. B. S. has helped to place houses of worship at the disposal of more than 3,000 congregations. In Michigan alone it has put \$152,838 into 289 church buildings and has aided in erecting sixty eight parsonages. Dr. Cobb's strong points were well illustrated by addresses from Rev. James Hyslop and Rev. G. J. Powell.

The Education Society is fortunate in having two comparatively new secretaries who have made excellent records as pastors. Secretary Day in New England and Field Secretary Clifton in the Interior. Dr. Clifton explained modern methods of the society. It helps one institution at a time, getting the citizens of the locality thoroughly interested in it, and then extending interest and increasing supporters in surrounding regions. It federates institutions under its care by states, so as to facilitate systematic co operation. The society transmits its funds promptly, and does not vote appropriations till they are in sight. Secretary Day showed that the principles held by our fathers are fundamental in solving present problems. They were convinced that leadership of the pulpit must be maintained, and that our educational system must be built on the authority of the conscience enlightened to know and accept the two great commandments. These principles this society seeks to carry to practical results by providing wise aid for ministerial education, and by planting academies and colleges which will help to vitalize with Christian ruling ideas the youth of the West as they pass up through the schools into the national life.

MICHIGAN MISSIONS

The chapel was eloquent with pictorial illustrations of this theme, but these were supplemented by some interesting addresses. Rev.

F. C. Wood took his hearers through the lumber district on a mission tour, then Rev. Frederick Bagnall became their guide, with the map, among the islands and to points on the northern peninsula, where he labors. Secretary W. H. Warren, who knows all these fields and lovingly helps the workers in them, had too few minutes to tell what great men and noble influences have been produced by Michigan missions.

AUXILIARIES

Three typical states were represented by their secretaries. Old New Hampshire's religious life was described by Secretary Hillman, who finds fewer signs of decadence and more reason for hope than Governor Rollins. Former Superintendent, now Secretary, L. P. Broad, spoke for Kansas, which, since April 1, has been a self-supporting state. Sec. H. W. Carter represented Wisconsin, which this year begins to take care of its northern section without asking aid from the national society. Of course both these brethren brought notes of triumph which deserved sympathetic response such that the consciousness of it will be with them as they strive to keep their fields courageous to bear their new responsibilities.

NEW VOICES FROM SUPERINTENDENTS

Four various fields were described by men who have comparatively recently entered on this form of missionary work. Rev. W. B. D. Gray is a veteran in home missions, but on new ground in Wyoming. Next to the vast tract he is looking after, Rev. G. J. Powell is cultivating North Dakota, which Mr. Gray knew of when settlers were few and far between. In Minnesota Rev. Dr. G. R. Merrill, after a ten years' pastorate of First Church, Minneapolis, has come back to look after all our missionary churches in the state. Rev. J. L. Jenkins of Atlanta has found a profoundly interesting problem in the old southern State of Georgia, with rays of light on it. And this quartet had to render their pieces to the accompaniment of as lively play of lightning and roll of thunder, with heavy downpour, as Detroit has seen in recent years. But it was preceded by a winsome account of what is being done in Slavic missions through Superintendent Schauffler and his helpers. He made an impression by showing that while sixty-six Congregationalists added, on the average, only one to their fellowship last year, every nine Slav Congregationalists became ten.

THE EVENING SESSIONS

The two subjects which had been assigned to the evenings as adapted to popular audiences were wisely chosen and ably treated. They deserve a more extended notice than space will allow. The Home Missionary Appeal to the Large Giver was made pertinent and practical by Rev. H. C. Herring of Omaha, whom the Presbyterians have given to us, and a large and generous gift he proves to be. Rev. A. E. Dunning followed on the same subject and firmly resists the temptation to report himself here. Rev. W. G. Puddefoot, just returned from an extended trip through the farther West, was the one and only Puddefoot, and if there were any possible large givers in the audience he must have matched their largest impulses of generosity by his stories of the spiritual needs of the Pacific coast.

Thursday evening would have been well filled if Rev. L. L. Wirt had taken all the time to tell of his wonderful Alaskan missions, with which our readers are familiar. But when Home Missions for the Larger America were treated by such speakers as Rev. Drs. S. H. Virgin and A. H. Bradford, the attractions were ample to all interested in the work of Congregationalists. It should be said, too, that Dr. Bradford left the thirtieth anniversary meetings of his church in Montclair to fulfill an engagement he had made when he supposed the two meetings would not conflict. His address aroused the audience to a high pitch of enthusiasm. Mr. Wirt was again called for and the response to his last address

was a generous contribution toward building a wing for the Cape Nome hospital.

BUSINESS

The hour and a half devoted to the business session proved to be ample for the purpose. It was voted that the principle of rotation, as applied to the executive committee, should include the vice-presidents, and that at least two new ones should be elected each year.

General Howard, having announced his intention of declining re-election to the office of president next year, was unanimously re-elected, and a committee of five was appointed to nominate his successor and other officers to report at the beginning of the next annual meeting.

The choice of officers resulted as follows:


President, Gen. Oliver O. Howard of Vermont; *vice-presidents*, Hon. J. R. Hawley, Ct., W. H. Wanamaker, Pa., Rev. Charles R. Brown, Cal., H. C. Ford, O., Hon. T. C. McMillan, Ill., Rev. G. A. Gordon, Mass., H. T. Hollister, Mich., Rev. Michael Burnham, Mo., C. D. Wood, N. Y., Pres. E. D. Eaton, Wis.; *recording secretary*, Rev. W. H. Holman, Ct.; *auditor*, G. S. Edgell, N. Y.; *executive committee*, (to serve until 1901) Rev. W. L. Phillips, Ct., (to serve until 1904) Rev. S. M. Newman, Washington, D. C., (to serve until 1905) Rev. C. E. Jefferson, N. Y., C. L. Beckwith, N. J., F. A. Ferris, Ct.

The time and place of the next meeting were left to be determined by the executive committee. But it was plainly the general desire that the seventy-fifth anniversary might be celebrated in Boston; and it is to be hoped that this city may have the opportunity to make that occasion memorable by its hospitality.

A. E. D.

At the Commencement exercises of Berea College, June 6, it was announced that the money required to meet Dr. Pearson's conditions had been secured, and that the endowment has therefore been increased by \$200,000. Among the distinguished visitors present was Miss Helen Gould of New York, one of the generous patrons of the college.

LEA & PERRINS' SAUCE



The Original and Genuine Worcestershire

Beware of Imitations

Butlers in the best families and all first class cooks can tell you that soups, fish, meats, gravy, game, salads and many other dishes are given an appetizing relish if flavored with Lea & Perrins' sauce.

SIGNATURE ON EVERY BOTTLE *Lea & Perrins*
John Duncans Sons—AGENTS, NEW YORK

HOME HAPPINESS

Comfort, rest and beauty. Truly "No place like home" when this is there. Dance the babies, read, smoke, think, swing yourself to sleep! Awful, AWFUL NICE! Cheap, too. Tell you all about it and how to get one FREE. Send your name today to

The S. F. GARDINER CO.
Milford, Del.

SEVEN FLOORS STATIONERY WARD'S
49 Franklin St. BOSTON

The Imperiled Missionaries in China

While it is true that were the present state of disorder and unrest at and near the capital of China to continue long it would lead to a similar state of affairs throughout the entire empire, yet just at present the solicitude of Christians—Roman Catholic and Protestant—goes out most toward the missionaries in north China. Thus far the Roman Catholics have suffered most severely, owing to greater popular dislike and distrust of them, and two missionaries of the Church of England, Messrs. Nerman and Robinson, are known to have been murdered and brutally mutilated. The Presbyterian Board of Foreign Missions has a strong force of workers in and round about Peking, eighty-four in all, and their mission board officials have been bringing pressure to bear upon the Department of State to induce it to gain information as soon as possible respecting their mission workers, and to protect them and their property to the utmost limit. The officials of the American Board, mindful of the great interests of life and property of their north China mission, have been equally zealous.

A letter was written, early last week, by the officials of the American Board in Boston to the State Department in Washington giving the names of our missionaries at Pao-ting-fu and asking if the State Department could procure any information as to their condition. On Thursday and Saturday telegrams were sent from Boston to the State Department reporting cables received from Tung-cho and asking for information concerning our missionaries, and also asking the Government, if possible, to find out whether the workers at Pao-ting-fu and other inland points are safe.

The following telegrams have been received from Washington in answer to these requests:

WASHINGTON, D. C., JUNE 7.

Rev. C. H. Daniels, *Congregational House, Boston, Mass.*: The situation in China is difficult, but is receiving the best attention of the Government. No information of actual casualties to American missionaries. Everything possible is being done for their protection. (Signed) JOHN HAY.

WASHINGTON, D. C., JUNE 7.

Rev. C. H. Daniels, *Congregational House, Boston*: No information of actual violence to any American missionary at Pao-ting-fu. All available protection has, no doubt, been provided. (Signed) DAVID J. HILL.

In addition, assurances have been received from a number of sources that Government purposes to do all in its power to protect American life and property. The following cable message was received at the rooms of the Board in Boston, Monday morning, June 11:

PEKING CITY, CHINA.

Tung-cho abandoned; missionaries at Peking; converts massacred and scattered. June 10.

Other cable dispatches show that Tung-cho was burned by the Boxers, and a dispatch to London from Peking says that the mission buildings were looted and burned by the Chinese soldiers sent to protect them. Seventy-five native Christians were massacred.

For the relief from suspense respecting the personal safety of the missionaries this message was welcome, but otherwise it brought naught but grief. Martyrdom for the native Christians and destruction of the splendid plant of the North China College and Gordon Memorial Theological Seminary—these are to be read between the lines.

The North China College occupied a fine location south of the West End of the city on a campus twelve acres in extent. Williams Hall, the college assembly hall and dormitory, was by far the finest building in the city. Grouped about it are four brick dwelling houses for resident missionaries and two Chinese houses for native teachers. In this institution the promising young Chinese con-

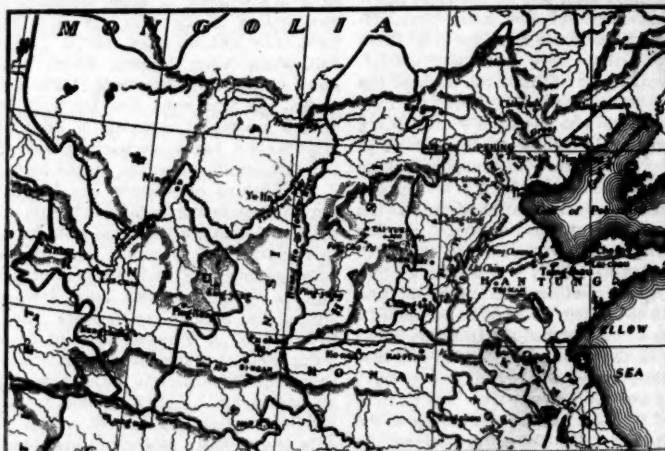
verts were taught mental and moral philosophy, natural theology, botany, zoölogy, physiology, physical geography, universal history, geology, international law, geometry, astronomy, the life of Christ and the epistles of Paul. It was of these students and their recent wonderful spiritual uplift and reconsecration that Mrs. Chauncey Goodrich wrote in *The Congregationalist* of May 31.

The money invested in the buildings of the plant, apart from equipment, cannot be far from \$50,000. Williams Hall was built chiefly with funds derived from the sale of S. Wells Williams's Chinese dictionary. More recently the college was greatly enriched by the bequest of \$35,000 from the estate of Mrs. Tank of Wisconsin, \$10,000 of this being for endowment. If destroyed, it means not only deprivations for students and teachers, but a long process of negotiation for indemnities by the officials of the Board and the United States State Department.

Stationed at Tientsin, the port of Peking and of four great northern provinces, with an ever increasing foreign commerce and a colony of about 800 foreign residents, the American Board has Rev. Charles A. Stanley from Ohio, who went to China in 1862, and his

Rev. C. A. Stanley of the Tientsin station; James Ingram, M. D., formerly of Vineland, N. J., who started for his field in 1887, and his wife, Mrs. Myrtle B., formerly Miss Prough of Philadelphia; Miss Mary E. Andrews of Cleveland, O., who went out in 1868; Miss Jane G. Evans, formerly a teacher in Fitchburg and Brooklyn, and in China since 1887; Miss Luella Miner, Oberlin, formerly of Kansas, in China since 1887; Miss Abbie Chapin, born at Tung-cho; Rev. Howard Spelman Galt of Shenandoah, Io., Hartford Seminary, who started for China last November with his wife, Miss Louisa West, also of Shenandoah and a graduate of Tabor College; and Rev. E. G. Tewksbury, West Newbury, Mass., Harvard and Hartford, who went out in 1890, and his wife, Mrs. Grace H., a graduate of Boston University and the New England Conservatory of Music.

At Pao-ting-fu, technically the provincial capital, at the head of the upper West River, with a population of 100,000, the workers are Rev. G. Henry Ewing, Yale Seminary, appointed in 1893, and his wife, Sarah H., who comes from Danvers, Mass., and went out in 1893; Rev. Horace T. Pitkin, Union Seminary, went in 1897; Miss Mary S. Morrill of Maine



NORTHEASTERN CHINA, WHERE "BOXERS" ARE MOST ACTIVE

wife, also from Ohio; Rev. Franklin W. Chapin, born in Maine and graduated at Hartford Seminary, who has been in China since 1880, and his wife, Flora, a native of Winchester, N. H.; and Miss Frances Bates Patterson, a native of Chicago, who went out in 1898.

At Peking the Board's staff includes Rev. William S. Ament, D. D., of Michigan, and of Oberlin, Andover and Union, who went to China in 1877; Rev. Charles E. Ewing, Yale Seminary, '83, and his wife, Bessie, a native of New Haven, Ct.; Mrs. Mary L. Mateer, widow of the late Rev. John L. Mateer, formerly well known in San Francisco as a worker in the rescue missions for the Chinese; Mrs. Jane E. Chapin of Greensboro, Vt.; and Miss Ada Haven of Brookline, Mass., who first labored at Shanghai.

At Kalgan, 140 miles from Peking, are Rev. Mark Williams of Ohio, who went to China in 1865; Rev. William Sprague, graduated at Andover, who went out in 1874, and his wife, Vlette J., Mt. Holyoke Seminary, '71; James H. Roberts, Yale, who went in 1877.

At Tung-cho, where are the imperial granaries, a city with about 50,000 people situated in an almost fertile region, is the site of the North China College. Here are stationed Rev. Chauncey Goodrich, D. D., a graduate of Andover Seminary, commissioned in 1865, and his wife, Sarah B., a graduate of Rockford Seminary, Illinois, who went out in 1879; Rev. George D. Wilder of Ripon, Wis., Oberlin and Yale Divinity School, appointed in 1894, and his wife, Gertrude W., daughter of

who went out in 1889; and Miss Annie A. Gould of Portland, Me., and a graduate of Mt. Holyoke, who went out in 1893.

The Presbyterian Board of Missions has heard that its missionaries at Pao-ting-fu are safe, or were up to the 8th. If these are safe, then the A. B. C. F. M. missionaries are too, presumably. But the tension of anxiety respecting those in the outer stations will be high among the Board officials and supporters until more definite news comes.

At Pang-Chuang, a small village with about 500 people, reached by canal from Tientsin and thirteen miles from postal and telegraph stations, are Rev. Arthur T. Smith, D. D., the eminent writer on Chinese life and characteristics, who combines a knowledge of medicine with religion. Beloit, Andover and Union were his training schools. He went out in 1872; his wife, Emma D., is from Wisconsin, began work in China in 1872; Rev. Henry D. Porter, D. D., of Wisconsin, Beloit, Andover and Chicago Medical College, began work in 1872; Miss Mary Porter, daughter of Rev. Jeremiah Porter, a native of Wisconsin, began work in 1868; Miss Ellen Gertrude and Miss Helen Grace Wyckoff, twin sisters of Elmwood, Ill., graduates of Knox College, who went out in 1887.

At Lin-Ching, once a famous but now somewhat declining city of 50,000 inhabitants, many of them Mohammedan, the laborers are Rev. Henry Perkins of Ware, Mass., Hartford Seminary, who went out in 1885, and Mrs. Estella L., his wife, formerly of the Methodist missions, a physician.

Thought and Life in New Hampshire Churches

Consulting State Editors: Rev. Messrs. S. L. Gerould, D. D., Hollis; Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

New Hampshire Defended at Detroit

The address of Secretary Hillman at Detroit was a gratifying vindication of our maligned state. Its clear, concise, modest style conforms to the best standards of New England taste. The tactful allusion to the beauty of her scenery and the peculiar problems of a summer playground, the recognition of churches able to make continuous sacrifices while having no hope of growth, the impressive exhibition of an unbroken increase of contributions for a solid century, the summary of the splendid service of the Cent Institution, the commendation of an efficient and stable ministry, the repudiation of the charge of degeneracy by a decisive appeal to history make an utterance which New Hampshire has been waiting to hear. May truth have as swift and tireless a wing as error!

Changing Fields

The extent of changes in industry and population is indicated in the statement of President Tuttle before the railroad committee of the Massachusetts legislature. He submits a list of new industries and additions to those already established on the line of the Boston & Maine system. This list, which is incomplete, shows that within ten years more than 19,000 persons have been added to the working force in the places named. Of these 9,025 are in New Hampshire, Nashua having 2,750, Manchester 2,200, the remainder being in thirteen towns and cities. The significance of such changes for our churches is great. A considerable number must find their fields radically changed, the enlargement bringing with its new hopes the peculiar responsibilities for the stranger. And there must be some depletion of adjoining towns and churches, although the influx of foreigners prevents disastrous drain upon the native stock.

A Happy Pastorate Ended

The departure of Dr. Harry P. Dewey from South Church, Concord, to succeed Dr. Storrs at Pilgrim Church, Brooklyn, after a successful pastorate here of nearly thirteen years, leaves pastorless one of the largest and most prominent churches in the state. It had previously given two pastors, Drs. D. J. Noyes and H. E. Parker, after twelve years' of service each, for professorships in Dartmouth College. Dr. Dewey's farewell sermon was preached, May 27, to one of the largest audiences ever assembled in the church, from the words of Paul to Timothy, "Grace be with you"; and was a graceful and eloquent expression of his deep interest in the welfare of the church and its continued prosperity under the leadership of his successor. A notable feature of the service was the baptism of nine children, and the presentation of Bibles, according to custom, to baptized children who had reached the age of five. At the expressed desire of the pastor a special communion service was enjoyed in the afternoon, when ten members were received on confession.

On the following Tuesday evening a farewell reception was given to Dr. and Mrs. Dewey in the chapel, at which more than 1,000 persons, representing every religious denomination in the city, with a sprinkling from other places, brought cordial greetings and good wishes. Excellent music furnished by

Blaisdell's orchestra and a tall mahogany clock with Westminster chimes, the parting gift of the people, were among the attractions of the evening.

It is worthy of note that rarely has a communion season passed without the reception of new members—333 in all, 168 on confession. The benevolences for the twelve years have been \$32,604, and for 1899 more than \$3,000.

Throughout the pastorate the relations of pastor and people have been so harmonious and happy that this severing of the strong ties that have bound them together is all the harder to bear and the more deeply regretted. The entire community and many friends throughout the state join in the general sorrow. Dr. Dewey will certainly be missed at the several colleges where he has been an occasional and welcome preacher.

Not only the church and society but his ministerial conference passed resolutions witnessing to the high esteem in which he is held. His signal ability as a preacher and many noble qualities as a man and friend have greatly endeared him to all who know him.

N. F. C.

In the North Country

Bethlehem and Franconia, being favorite vacation resorts, have a large summer population. The churches are awaiting hopefully the annual influx, which happily is largely a Christian one. Congregations at Bethlehem this spring have been large and interest good, notwithstanding that the pastor, Rev. B. F. Gustin, has been repeatedly called away by illness. Considerable has been done in the way of property renovation. The church has entertained its Methodist neighbors during the erection of their new building. At Franconia, also, attendance has been good and missionary gifts have been increased. In the Sunday school marked improvement in attendance and in lesson preparation have been secured through a judicious offer of prizes.

The Littleton Sunday school has made a decided advance by the use of similar methods. Quarterly examinations, promotions made for merit and in public and a free use of pictures illustrating the lessons as rewards are parts of the system. At the recent conference report it transpired that the church's benevolent gifts for a twelvemonth amounted to nearly \$1,000. An elevated covered passageway connecting the church and the chapel is approaching completion. It is a gift of a generous member in recognition of the fact that in another direction the church had taken up a suggested duty. An influential committee has been appointed to prepare for the renovation of the sanctuary another year. Through the generosity of the people, the pastor has just started on a two months' tour in Europe.

The Lisbon church has suffered interruption in its work of late through the serious and painful illness of its pastor, Rev. R. C. Bryant, since whose coming the congregations have been unusually large. A large men's class in the Sunday school, conducted by the minister, is a new feature of the work. Another is the informal conference, or open parliament, held Sunday evenings after worship, in which all are invited to participate.

At Colebrook, where the pulpit was vacant for three months, obstacles were serious and strength was seemingly small, new hope and vigor are appearing since the coming of Rev. S. R. Smiley as pastor. The church entertained the representatives of Coos and Essex Conference at their annual meeting three weeks ago. The most important business transacted was the adoption of a set of rules governing ministerial members under the new system called for by the state association.

Dalton is a hill town with a declining population. Young people depart as soon as possible, and families who remove are largely replaced by foreigners. The church has been weakened financially through sacrifices which the people have made to build a grange hall, there not being strength enough for both institutions.

In Lancaster the pastor, Rev. P. F. Marston, has been making special efforts to adapt his sermons to practical needs, and a deepening of spiritual interest and an increased attendance of young men have resulted. The Sunday evening discourses have been based largely on current events and problems of special interest, treated from a Christian point of view. A young people's chorus choir, with orchestral accompaniment, is a feature of the evening service. At the mid-week meeting the pastor gives an outline of the next Sunday school lesson, and calls on others to read extracts on the same topic assigned by him. The kindergarten department of the Sunday school has enrolled nearly fifty children. The pastor fills the first ten or fifteen minutes of the Junior Endeavor hour with catechetical teaching, using Dr. Doremus Souder's booklet, *Our Children for Christ*. The women have recently secured pledges to cover about half the church debt.

At West Stewartstown, just under the Canadian line, differences growing out of misunderstandings, mistakes and unsettled equities in the parsonage are now in a fair way to speedy adjustment. Rev. F. E. Rand, one of the faithful missionaries driven by Spain from the Caroline Islands, has been supplying the pulpit of late.

W. F. C.

Local Conferences

GRAFTON

Our annual conferences are held in May and June, the majority of them overlapping in the second week of the latter month. This exercises severely the hustling abilities of our missionary secretaries, who desire to reach all, but cannot always do it. The first meeting this year was that of Grafton Conference at Lyme. Rain prevented a large attendance, but most of the choice spirits were there. Leading topics discussed were: Sabbath Observance, led by Mr. Cobleigh, a lawyer of Lebanon; Church Creeds and Their Use, by Rev. F. G. Clark; The Benediction and Blessing of a Long Pastorate, by Dr. S. P. Leeds, who has illustrated his theme by an almost forty years' pastorate of the College Church in Hanover. Two revivals were reported. The idea of Christian fellowship was made prominent, and the social features of the meetings were a marked success.

G.

ROCKINGHAM

The 5th and 6th of June were perfect days for the annual meeting of Rockingham Conference held in Exeter with Phillips Church. The program gave prominence to benevolence in its various phases and to the many aspects of the teaching function of the church.

Reports showed a slight loss in membership and in Sunday school attendance and no noteworthy change in benevolences. Material progress is conspicuous. The beautiful edifice in which the conference met has been dedicated within the year. Newmarket has received a legacy amounting to about \$7,000 in addition to a furnished parsonage, Atkinson has received \$2,000, Hampton has expended \$3,200 in remodeling its house of worship, Portsmouth has laid out \$1,100 on church and chapel, Plaistow has \$800 in hand for repairs, Stratham has rested the parsonage at

Continued on page 894.



A Strong Suburban Church and Its Influence*

The Thirty Years' Record of the First Congregational Church, Montclair, N. J.

The extensive work of remodeling and enlarging the First Congregational Church of Montclair, which has been in progress since last August, was completed in time for its thirtieth anniversary, the first week in June. This date marked coincidentally the completion of thirty years of the life of the church and of the service of its pastor, Dr. Amory H. Bradford. The history of the church divides itself into six remarkable periods of growth.

On June 5, 1870, the church, then numbering eighty-four members, held its first service in a small hall over one of the village stores. On the following Sunday it heard as its first and only candidate, the present pastor, then a student in Andover Seminary. So satisfactory were the services of that day to both parties that a compact was entered into, which has held them together with increasing loyalty, devotion and usefulness through all the changes of the succeeding years.

Before the first five years had passed, the church moved out from its small hall into a substantial stone building, having a seating capacity of nearly 800. This building seemed at that time to be large enough for all possible growth, for a generation at least; but before

the tenth year had passed, talk of swarming to form a new church at Upper Montclair had begun. This plan was put into execution in 1882, the twelfth year, when a substantial number were dismissed from the First Church, with a cheerful "God speed," to form this new church.

The fifteenth year saw both churches prospering greatly and the mother church again beginning to tax the seating capacity of her main auditorium and her accommodation for church work. Before two decades had passed it was clear to many that radical measures for enlargement must be taken.

At the twentieth anniversary one of the trustees spoke the word needed to give definite shape to the idea and to set in motion the work which added two large transepts to the auditorium and increased its seating capacity to 1,200. A separate chapel, with all modern equipment for Sunday school work, was also built, a gift in memory of one of the founders of the church. As another sign of activity, a new mission chapel was built in the lower part of the town, about a mile distant, and equipped for institutional work, with a pastor's assistant in charge. This work is supported entirely by First Church and has been prosecuted successfully ever since.

The twenty-third year saw all this work completed, and it seemed to some that the church had reached the limits of its growth.

But within three months after the auditorium had been enlarged nearly every pew was rented, and the last speakers at the silver jubilee in 1895 looked forward with the question, "In the light of our opportunities, what are our next duties to this growing community?"

In answer two suggestions were made: (1) That the edifice be further enlarged; and (2) that more definite and intelligent effort be put forth on the Sunday school work. Both suggestions have been put into practical operation this year. On the day that the church entered and rededicated her renewed and enlarged building and new organ an assistant pastor, Rev. Louis F. Berry, took up his duties as superintendent of the Sunday school, with general oversight of all the young people's work.

The changes made this year have left the exterior of the building practically as it was completed seven years ago. The interior, on the other hand, has been changed materially. The gallery has been extended, increasing the seating capacity by about 200 sittings. The organ and choir have been placed in a new loft back of the pulpit, the space being taken from the old lecture-room. The black walnut case of the new organ, and the large arch with double mottled marble pillars supporting it, and the new pulpit with panels behind it, all in black walnut, give a rich and effective fin-

*This picture shows the front view on Fullerton Avenue, with the Wilde Memorial Chapel for Sunday school work in the foreground and the main building, with steeple, beyond it.



ish to the whole interior. The organ is itself a model for sweetness of tone and for perfect adaptability for public worship. It also represents the latest products of the science of organ building and is the first erected in New York or vicinity having the new system of wind supply obtained by the Austin universal wind chest. This system was fully explained in the article, A Modern Organ, in *The Congregationalist* of Feb. 8, 1900.

These features, together with the location of an echo organ at the opposite end of the church, all perfectly under the control of the player, make this a most complete instrument, embodying all that science and art have devised to perfect the quality of tone and to bring into use all the resources of the organ.

Other changes made this year are the addition of a reception and waiting-room for the choir, and a ladies' parlor and dining room on the second floor, leaving the whole ground floor of the rear portion of the church, with the exception of a small kitchen and pastor's room, for a lecture-room for the social services. The cost of these alterations, including \$10,000 for the organ, has been \$35,000, bringing the total valuation of the church plant, including land, buildings and improvements, up to \$200,000. Approximately this same amount has been given by the church during the thirty years to missionary and other benevolent enterprises.

Thus has this church kept pace with the constant growth of the beautiful suburban city to which it ministers, and it has helped materially to attract to its vicinity the best of the culture and wealth of the metropolis. It has become the Mecca, not of the very rich, but of the prosperous business and professional men of culture—notably college graduates. It is the home of artists of the first rank, sculptors, lawyers, editorial writers of the great metropolitan dailies and other prominent literary men and publishers, who prefer the quieter suburban home life to the noisy crowds of the great city in which their business hours are spent. In giving to Montclair this literary prestige over her sister suburban cities no force has persistently exerted so great an influence as the First Congregational Church and its honored pastor.

It is typical, however, of the spirit of this church that, after thirty years of such remarkable growth and usefulness, its eyes are not on the past but on the future. It asks itself today, "What is our destiny and that of Congregationalism in this community for the future?" Its eldest child at Upper Montclair, with its 300 members, its new stone edifice costing \$50,000, and its popular, active and progressive pastor, Rev. H. S. Bliss, is the recognized spiritual leader of the newer community of which it is the center.

Another strong outgrowth of First Church is the Swedish Church, which has completed its new house of worship this year. It has its own pastor and carries on the full work of a separate parish, though its chief financial support is derived from the mother church.

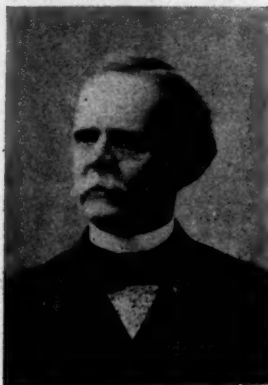
Just over the Orange Mountain, in separated communities and distant, respectively, one and two miles west from First Church, are two other thriving children, the churches of Verona and Cedar Grove, each with its own pastor and both now nearly, if not quite, self-supporting; while just a mile to the east is the Glenridge church, which, though all ways independent, has been constantly guided and influenced by the First of Montclair.

The celebration of the thirtieth anniversary began Sunday morning, June 3, with a sermon by the pastor on Our Paritan Inheritance. In the evening Dr. Hillis of Plymouth Church, Brooklyn, preached on The Simplicity of Christ. This eloquent speaker closed with a brief, but appreciative, tribute to the spirit and work of Dr. Bradford and his church.

On Monday afternoon the ladies gave an afternoon tea, which was attended by a large number of church members and prominent

citizens. Dr. and Mrs. Bradford were assisted in receiving by the pastors of churches which had sprung from the mother church. In the evening a large congregation gathered to participate in the more formal exercises. The general topic for the service was The Religious Outlook, and the speakers were: Dr. J. M. Ludlow and Rev. Orville Reed (Presbyterian), Rev. F. B. Carter (Episcopal), Dr. J. Y. Dobbins (Methodist), Dr. F. W. Baldwin and H. S. Bliss (Congregational). Each speaker treated the theme from the standpoint of his own denomination, but every part of the meeting contributed to make a harmonious whole.

On Wednesday, though the pastor was at the home missionary meeting in Detroit, an enjoyable evening of reminiscences was spent by a large part of the congregation. Six addresses were delivered by as many original



REV. A. H. BRADFORD, D. D.

members touching on the early life of the church. A feature of the evening was the singing of The Old Sexton, by Mr. Julius H. Pratt, leader of the first choir of the church and a celebrated singer at that time. Many of the old-time members of the church who had removed from Montclair were present and entered heartily into the spirit of the anniversary. Statistics show that of the eighty-four original members fifty four are still living, though many have removed from town.

The anniversary closed with the services of Sunday, June 10. The pastor preached at the morning service, and at the vesper service the anniversary of the Sunday school was celebrated, with an address by Mr. J. Cleveland Cady of New York.

C. S.

Missionaries Fraternize at Clifton Springs

BY REV. JUDSON SMITH, D. D.

The seventeenth annual meeting of the International Missionary Union has just been held at Clifton Springs, N. Y. This institution in a peculiar sense belongs to this place. Here is the Tabernacle, an ideal place for such a gathering, built by Dr. Foster some eight years ago for the uses of the union. Here the members of the union are welcomed every year as guests of the Sanitarium and of friends in the village during the entire week, and the privileges of the Sanitarium are freely accorded to them all. And here the rare loveliness of park and fertile country, in the dress of early June, makes an incomparable setting.

Fourteen different societies were represented by eighty-five missionaries against 125 last year. The smaller numbers were due to the fact that the Ecumenical Conference came first and absorbed time and money usually given to this gathering. But in spite of this the meeting has been one of quite the average interest and of more than usual spiritual power. From the opening session Wednesday evening, May 30, to the farewell meeting of Tuesday evening, June 5, a full

and varied program has been carried out, and many aspects of missionary experience and method have been discussed. At the evening platform meetings the Tabernacle has been crowded to its utmost capacity, and there has been some fine speaking. Several of the veterans were missed, especially Dr. and Mrs. Cyrus Hamlin, Dr. and Mrs. George W. Wood and Dr. and Mrs. S. L. Baldwin.

Dr. J. T. Gracey, the president of the union, is a host in himself. A past master of assemblies, of fine organizing power, quick perceptions and ready humor, he has the art of controlling without intruding his own personality and of giving shape to things through the agency of others. Dr. Foster is also a genial presence, deeply interested in the missionaries, speaking the words of welcome at the opening and the words of farewell at the close, he seems the presiding genius of these meetings as he is of the Sanitarium. Mrs. Foster is equally the gracious hostess and the generous friend of the union.

Among the missionaries present this year there were eighteen representing the American Board, twelve the Presbyterian Board, seven the Baptist Union, seventeen the Methodist Board and five the Reformed Board. Twenty were from China, twenty-six from India, twelve from Japan and smaller numbers from eleven other fields. Dr. Henry Blodget, Dr. C. C. Baldwin, Edward Riggs, Dr. F. B. Kingsbury, Mr. and Mrs. O. H. Gulick, Miss Shattuck, Miss Webb and Miss Chittenden were among the missionaries of the Board. Mr. Eugene Stock, editorial secretary of the Church Missionary Society, was, perhaps, the most distinguished visitor, and his two addresses, the one on the Uganda Mission, the other on the Methods of Home Work in his society, will long be remembered. Dr. J. G. Paton arrived at Clifton Springs just too late to attend the conference.

The farewell meeting on Tuesday evening was of deep, even thrilling, interest. Twenty-two missionaries from a dozen different missions, about to return to their fields within the next twelve months, sat on the platform and one by one, as their names were called, spoke a few words of farewell, breathing courage, faith, hope and supreme joy in the service. Then Dr. Foster spoke wise and eloquent words of counsel and love and commended them all in prayer to the God of missions. It was an hour never to be forgotten, and out of it will surely grow deepened love and nobler service in all the long years to come.

Dr. Storrs was one of those who believed that the Norsemen found this continent long before Columbus did. He believed that the knowledge of the continent thus acquired "was mysteriously wrenched back from the European mind . . . the time had not come, the printing press was not here, etc. . . and so God plucked back that stupendous fact" until a propitious time for the right men to take advantage of it.

Dr. Storrs as a Preacher

(Continued from page 873.)

beauty of the great main scroll of Christian-revelation. To set this forth was the constant passion of all his royal powers. Writer, orator, public leader, he was always first and foremost a preacher. His temper was conservative without being illiberal. He illustrated that most glorious part of the past which deserves to remain, while on the other hand he kept himself in sympathy with the soundest part of modern progress. What was the most striking thing in Dr. Storrs was this just balance of his mind. Eager students of modern ideas were not repelled by him, while the veterans heard in his speech also the trumpets of ancient days.

Life and Work of the Churches

Pointers

Correspondents please take notice! For an ideal report of a meeting see that of the Pacific Coast Congress on page 870, which in less than a column covers a gathering representing three of our largest states and a program occupying six days. For a model sectional letter turn back to Ohio Wanderings on page 853 of our last issue, which in 650 words presented the distinctive features of ten conferences, twelve councils, a baker's dozen of city churches and a census of the churches in the state.

The 191st annual meeting of the General Association is called to meet at Hartford, June 19, 20.

The church at Stony Creek, Ct., was burned last Sunday night.

Granges may be very useful and important institutions, but it is a pity that they should seem to absorb money needed for the maintenance of Christian worship, as appears to be the case in a New Hampshire hill town.

Among interesting features of the work of the Montclair church not touched upon in the article on pages 880, 890 is the vested choir, probably the first of its kind among the churches of our denomination. It is composed of thirty-five voices, the ladies wearing a uniform which consists of a purple cashmere cape with velvet collar and a purple velvet toque. The effect is modest, appropriate and harmonious—indeed, far less distracting than would be an equal number of flower garden hats. A beautiful room has been fitted up for the special use of this chorus choir.

Framingham's Bicentennial

In connection with the 200th anniversary of the town religious features were given generous observance last Sunday. Three union services were held at Congregational churches, all of which were made memorable by historical addresses, elaborate music, profuse decorations, the presence of former residents and honored guests. The morning service at Plymouth Church included these addresses: Church Life in the Eighteenth Century, Joseph P. Warren, president Old South Historical Society; Pastors and Laity of Framingham in Early Part of Nineteenth Century, Dr. Addison Ballard of Columbia University; Personal Recollections of Framingham Men and Women, Rev. Henry G. Spaulding; A Seer's Vision of the Future, Dr. F. E. Emrich. The children's service in the afternoon was held at Grace Church, with an address by Julia Ward Howe on Character Building; and at the evening service Kipling's Reconciliation was given and there were addresses by Rev. L. R. Eastman and Dr. A. A. Berle.

From Newburyport

Newburyport has entertained the conference and an installing council during the month of May. The conference at the Whitefield Church discussed practical questions of church life, especially the relationship between the family, the Sunday school and the C. E. Society and the church. An address by the representative of the Seaman's Friend Society was appropriate for this ancient city by the sea, and a paper on Christian Science by Rev. C. S. Holton was heard with interest by all, including a fair delegation of persons of that novel faith.

The installation of Rev. E. E. Shoemaker as pastor of North Church after his eight months of testing in the pastoral office brought together a large council and proved the occasion of lengthy discussions as to certain statements made by the candidate, whose courses in philosophy, still pursued, led him to use terms and a method unfamiliar to most of his hear-

ers. He gave satisfaction, however, when he took the creed of the church as his form of statement for substance of doctrine, and the vote to install him was cordial. The sermon of Dr. Michael Burnham of St. Louis on the Great Commission reminded his hearers of the Ecumenical Council, and impressed upon them the greatness and the breadth of the minister's calling and the church's opportunity. This church reports 403 members and a considerable constituency capable of strong and constructive service.

Fourth Church has had a prosperous year under Rev. M. O. Patton, for the benevolent offerings passed the thousand dollar limit and equal almost half of the home expenses. Whitefield, meeting in its house of worship on the adjacent corner of the same block and reporting almost the same number of members, during the past winter has celebrated its fiftieth birthday and paid off some hundreds of dollars of floating debt, so that the home expenses amounted last year to \$3,400. Rev. F. G. Alger is pastor. Belleville reports its usual conservative work done and still rejoices in the silent and often unseen ministry of Dr. Fiske, the senior pastor of church and conference, whose eighty-first birthday was quietly passed at the manse, opposite the church, in March. Rev. A. W. Hitchcock is the junior pastor.

KESSE HORN.

A Day With the Rhode Island Brethren

Diminutiveness has its charms and compensations as well as bigness, and one advantage of residence in "Little Rhody" is that people of the Congregational persuasion have an opportunity to meet in state convention twice a year, whereas in most commonwealths such an assemblage convenes only annually. The summer session is, however, rather the more important of the two and bears the name of "annual meeting." This year's was held with the Pawtucket Congregational Church, June 5 and 6, with an attendance representing nearly all the churches in the state.

It is just about an even year since Rev. F. J. Goodwin took the helm of this historic church and the influence of his strong and genial leadership is already perceptible in many ways. The edifice, recently redecorated and otherwise modernized, occupies a triangle in the heart of the city, but the margin of green sward about it gives an impression of spaciousness that consorts with the old fashioned New England type of church architecture. The social instincts of the pastor and his wife have permeated to a large degree the congregation, and hospitality was abundant and ungrudging. The women spread no less than three meals in the vestry, at each of which over 100 persons sat down, and one or two of them were enlivened with after-dinner speaking.

We were again impressed with the relation of careful planning of the program to the success of the meeting. Some one had evidently put much thought upon it, and the result was a blending of all the elements that should be in evidence at such a gathering. There was a touch of Biblical lore, for example, in the paper of Dr. E. C. Moore on the Extra Canonical Sayings of Jesus, in which he took the ground that the words of Jesus which we find outside the gospels add little of substantial value to the accepted record. The devotional life was fed by special moments set apart for the purpose and by Rev. M. L. Williston's address on the Picture Gallery of the Soul, as well as by the sacrament of the Lord's Supper. The wide field of the church's service was brought to view by the discussion of Men and Our Churches, in which debate a business man, Mr. R. G. Hazard, a lawyer, Mr. George A. Littlefield and a Baptist minister, Rev.

Edward Holyoke, took part. The distinctively missionary interests received due emphasis in addresses by Miss Bertha M. Shepard, representing the W. H. M. A., by Mrs. George T. Baker of the Rhode Island Branch of the W. B. M. and by Secretaries Daniels and Woodbury. Novel ways of fostering the Christian life and of reaching outsiders were advocated by Rev. L. S. Woodworth, who talked upon Decision Day, by Rev. E. T. Root, who pointed out the function of pastoral classes, and by Rev. F. F. Emerson, who showed the benefit to be obtained from literary clubs.

The note of interdenominational comity and of broad Christian fellowship was struck at least twice in the course of the gathering, two persons from without the state being imported to bring information and inspiration. The federation of churches was the theme of Rev. J. W. Hageman, rector of Christ Church, New York city, and prominent in the federation movement there; while Mrs. Ballington Booth so stirred the enthusiasm of the house, packed to the doors, by her address on the prison work carried on by the Volunteers of America that when Mr. Goodwin, on the spur of the moment, declared that a collection ought to be taken at once, he was vigorously applauded—an unusual reception for such an announcement. The people substantiated their applause by generous giving, the boxes bringing back about \$300.

One of the most interesting features was a question box, conducted by Dr. J. G. Vose. He managed, in the course of a little over half an hour, to reply sensibly and helpfully to perhaps thirty questions, ranging from eschatology to the most pressing of practical problems before the churches. Rev. F. A. Baloom's report for the committee on the state of religion was cheering in its tenor, particularly with reference to the city churches, where the largest gains have been recorded. The thirty-six churches reporting have averaged eight additions on confession and five by letter. Only two of the forty-two churches in the state are pastorless.

The report of the committee of which Rev. E. C. Moore, D. D., was chairman, appointed at the fall conference to investigate the possibilities of readjustment of our benevolent societies, was a conservative document, confining itself chiefly to recounting the progress already made toward federation through the committee appointed by the National Council and through the recent meeting at Hartford, where a committee of nine was created. The Rhode Island brethren are evidently in hearty sympathy with this undertaking.

Rhode Island Congregationalism impresses the outsider with its harmony and its steadiness of effort along approved lines. Experienced leaders like the moderator of last week's meeting, Rev. J. H. Lyon, who has been for over thirty years at Central Falls, and Dr. Vose, who is a kind of dean of the whole state, join hands with men in middle life and those more recently from the seminaries and with earnest laymen not a few to promote the interests not merely of Congregationalism, but of aggressive Christianity.

H. A. B.

From Worcester

Dr. Merriman took leave of Central Church May 27, thus concluding his ministry here of over twenty-two years. An active lookout committee has been appointed and the following have been among the June supplies: President Barrows of Oberlin, Rev. H. A. Bridgman and Prof. G. F. Moore of Andover. The church is rallying energetically and has appointed committees to care for its work, that it may suffer no loss through absence of pastoral care.

Interesting features of the meeting of

Worcester Central Conference at Clinton, May 22, were an address by Rev. H. D. Sleeper, choir master and organist of Union Church, on Problems in Church Music and How to Meet Them; a paper by Mr. George W. Pease of the Springfield training school, urging a more rational Bible school curriculum; and another by Mr. Frank Foxcroft of the Boston Journal on The Church and the Press.

Of the thirty-one churches in the conference fourteen are in the country and seventeen in the city. The country churches show a loss of eighteen in membership and those in the city a gain of 113. The city churches received last year 496 members, 228 on confession. The enrollment of the country churches is 2,028, of those in the city 5,931. Old South has the largest membership, 1,020; Piedmont the most additions, 105, of whom forty-seven came on confession. It also heads the list in benevolence, having given \$16,397. E. W. P.

Notable Losses by Death

Wrentham, Mass., has lost recently two prominent citizens, Mrs. Elizabeth J. Hawes, one of the oldest Congregationalists in town, and her oldest son, Dr. Nathaniel W. Hawes, who survived her but three weeks. This necessitates the closing of one of the most delightful Christian homes in the town, which for two generations has never failed to open its hospitable doors to visiting clergymen. Mrs. Hawes left two daughters, who for many years have been members of Shawmut Church, Boston.

South Church, Springfield, Mass., suffers a serious loss in the death of one of its most revered members, who is also a leading citizen, Mr. Emory Meekins. Death has also made peculiar inroads upon First Church, members of four families lying dead in a single day, three being members of the church.

Rebecca, only daughter of Rev. Charles D. Crane of Yarmouth, Me., died June 2, at the age of nineteen. Active in the Sunday school and in Junior Endeavor work, she was a great help to her father, who is state superintendent of Christian Endeavor.

Geddes Church, Syracuse, N. Y., is much bereaved in the death of George C. Gere, one of its founders and an earnest supporter from the beginning.

The church at Crawford, Neb., meets with a great loss in the death of Deacon Frank Shirley, a native of Fryeburg, Me., who came here in 1889, when the town was in its infancy. He was one of the four original members of the church, and had been a staunch supporter. A graduate of Fryeburg Academy, he was deeply interested in the higher education of the youth of northwestern Nebraska, and was a trustee of Chadron Academy. The Western frontier has all too few such men.

Record of the Week

Calls

ATKINSON, FRED'K W., to remain another year at Ellsworth Falls, Me. Declines.
BALDRIDGE, J. A., St. Paul, Minn., to Granite Falls, Wn.
BRADFORD, GEO. F., New Ipswich, N. H., to Deerfield. Accepts.
CHASE, STANLEY A., Hartford Sem., to Covenant Ch., Indianapolis, Ind.
CRAM, DELBERT W., Lyle, Minn., appointed by the H. M. S. to Valdes, Alaska. Accepts.
CRIPS, PHILIP M., formerly of Wolverine, Mich., to Alba. Accepts, and is at work.
DODGE, A. C., to Vershire, Vt. Accepts, and is at work.
DYER, REV. MR., to Chassell, Mich. Accepts, and is at work.
FISHER, CHAS. W., to remain another year at Mechanic Falls, Me.
HAZEN, CARLETON, Rochester, Vt., to W. Rutland. Accepts.
HEALEY, SULLIVAN S., Pacific Ch., Chicago, Ill., declines call to Crawford Ch., same city.
HENKELMANN, GUSTAV L., Timber Creek, Neb., to German Evangelical Ch., Lincoln. Accepts, and is at work.
HERBERT, LEMUEL G., Lawrence and Hartford, Mich., to Grass Lake. Accepts.
JOHNSON, WM. N., to remain another year at Melville and Rose Hill, N. D.

JONES, LEMUEL, Syracuse, N. Y., to Tryon, N. C. Accepts.

KENT, WM. H., Chicago Sem., to Sharon, Wis. Accepts.

LOMBARD, FRANK A., Hartford Sem., to Stonington, Me.

MCINTYRE, DANIEL, Barrington, N. H., to Fairfield and E. Fairfield, Vt. Accepts.

MARTIN, CARLYLE E., Scandinavian Ch., Fargo, N. D., to Winnipeg Junction, Minn. Accepts.

MAYFIELD, C. L., Kalamazoo Coll., Michigan, to Alamo for a year. Accepts, and is at work.

MOSLANDER, FRANKLIN V., Wheaton, Ill., accepts call to Neligh, Neb.

PERRY, PROF. ALFRED T., Hartford Sem., accepts call to the presidency of Marietta College, Ohio.

REMELT, WM. A., Olympia, Wn., accepts call to Bridgewater, Vt.

RIVES, CHAS. J., Cimarron and Mt. Hope, Okl., to Tecumseh. Accepts.

SNIDER, ASA B., formerly of Sequel, Cal., to New Whatecom, Wn.

VAN KEUREN, MAILER O., Smyrna, N. Y., to Salamanca. Accepts.

WATSON, ALBERT F., Andover Sem., to Presbyterian Ch., Bedford, N. H. Accepts.

WHITE, CHAS. E., Hartford Sem., declines call to Bakersfield, Vt.

Ordinations and Installations

ATKINS, G. GLENN, i. First Church, Burlington, Vt., June 5. Sermon, Dr. L. O. Brastow; other parts, Drs. G. W. Phillips, Lyman Whiting, Rev. Messrs. T. J. Harris, C. E. Hayward, Evan Thomas and Hervey Gulick.

FURBUSH, ANDREW C., o. Freeport, Me., June 5. Sermon, Prof. E. Y. Hincks; other parts, Rev. Messrs. D. Greene, C. D. Boothby, G. M. Howe, C. W. Fisher and Dr. E. B. Mason. The council expressed a hope that Mr. Furbush would at some future time be installed over the church.

GRAY, THOS., o. E. Chicago, Ind., May 28. Sermon, Dr. A. N. Hitchcock; other parts, Drs. W. E. Barton, D. E. DeLong, G. H. Bird and Prof. W. B. Chamberlain.

JORGENSEN, JENS O., Chicago Sem., o. and rec. p. Scandinavian Ch., Navarino, Wis., May 23. Sermon, Prof. R. A. Jernberg; other parts, Rev. Messrs. W. H. Chandler, H. F. Josephson, S. M. Anderson and Prof. O. C. Grauer.

McKINNON, NORMAN, i. Augusta, Me., May 20. Sermon, Dr. Smith Baker; other parts, Rev. Messrs. J. S. Williamson, E. E. Newbert, E. L. Marsh, J. M. Wyman, C. A. Hayden, and H. Dunack.

NELSON, JOHN, Chicago Sem., o. Navarino, Wis., May 23, for home missionary work. Sermon, Prof. R. A. Jernberg; other parts, Rev. Messrs. W. H. Chandler, H. T. Josephson, S. M. Anderson and Prof. O. C. Grauer.

Resignations

AXTELL, ARCHIE G., Warren, Vt.

BELL, JOHN W., Newton, N. H.

DOUGLASS, NEWELL F., Independence, Io.

EVANS, SPENCER E., First Ch., Granby, Ct., but retains charge of South Ch., same place.

GRIFFITHS, FREDERICK W., Jennings, Okl.

HARBIDGE, EDWD. H., Carmel, Mich.

OHLEB, WM., People's German Ch., St. Paul, Minn., May 27, after a ten years' pastorate.

ROBINSON, CHAS. F., Meriden, N. H., and will study for a year at Andover.

SLOCUM, GEO. M. D., Pilgrim Ch., Muscatine, Io., after a six years' pastorate.

Dismissals

CUMMINGS, GEO. H., Thompson, Ct., May 31.

WINCHESTER, BENJ. S., Snohomish, Wn., June 4.

Continued on page 893.

The Saving of Money

by the use of Royal

Baking Powder is considerable. Royal is economical, because it possesses more leavening power and goes further.

Royal saves also because it always makes fine, light, sweet food; never wastes good flour; butter and eggs.

More important still is the saving in health. Royal Baking Powder adds anti-dyspeptic qualities to the food.

There is no baking powder so economical in practical use, no matter how little others may cost, as the Royal

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

ROYAL BAKING POWDER CO., NEW YORK.

Life and Work of the Churches

(Continued from page 892)

Record of the Week

Summer Supplies

BOWDISH, AUSTIN C., Chicago Sem., at Harbino and First Ch., Plymouth, Neb.
 BRUNO, FRANK J., Yale Sem., at E. Arlington, Vt.
 CHASE, JOHN, at Plainfield, Vt.
 RESSEGUIE, J. A., recently supplying at Granite Falls, Wn., at Bliverton.
 SHORT, WM. H., Spring Valley, Wis., at Maplewood Ch., Malden, Mass.
 TOLSON, GEO. T., Pacific Sem., at San José, Cal., for five months.
 WILEY, HORACE S., Chicago Sem., at Gatchell and Ladbury, N. D.
 YOUNG, A. H., Chicago Sem., at Kilpatrick and Second Ch., Plymouth, Neb., for the summer.

Churches Organized

SYLVIA, KAN., rec. 20 May, Rev. Merriek W. Woods, pastor.

Personals

BAKER, ORRIN G., formerly of Ferrisburg, Vt., has removed with his family to Vergennes.
 BALLOU, HENRY L., Chester, Vt., is in Europe. His pulpit will be supplied by his brother, William J. Ballou.
 COOLEY, WM. F., Littleton, N. H., sails this week for two months in Europe.
 DORLAND, CHESTER P., East Ch., Los Angeles, }
 WHEAT, FRANK I., Park Ch., San Francisco, } exchange houses and pulpits during August.
 DUNCAN, WM. A., field secretary of the O. S. S. and P. Soc., had a busy May. He delivered 30 addresses, spoke in 10 different states in the Interior, took part in eight or nine local conferences, attended four different state associations and traveled more than 6,000 miles.
 FREELAND, SAMUEL M., formerly of Seattle, Wn., having supplied at First Ch., Los Angeles, Cal., during Dr. Day's trip East, is now in Oakland and will preach in the First Ch. during a part of Dr. Brown's vacation.
 HALE, EDSON D., Niles, Cal., will attend the C. E. convention in London and spend two months abroad.
 KENNGOTT, GEO. F., has received from his church, the First Trinitarian, Lowell, Mass., an excellent painting of himself, which will be hung in the church building.
 LYMAN, PAYSON W., Fowler Ch., Fall River, Mass., represented the commonwealth at the recent Conference of Charities and Correction at Topeka, Kan.
 MACFARLAND, CHAS. S., Maplewood Ch., Malder, Mass., sails June 30 for Europe, and will visit Oberammergau and the Paris Exposition.
 MERRIAM, CHARLES L., Highland Ch., Lowell, Mass., having been granted three months' leave of absence on account of ill health, traveled from Boston to Detroit entirely by water, enjoying a ten days' journey on the canal. He was at the H. M. S. anniversary at Detroit, looking brown and well, and is making a leisurely tour of the lakes.
 MOUSLEY, WM. H., Quechee, Vt., will spend July and August in Europe.
 NORTON, SMITH, who recently resigned the pastorate at Newfane, Vt., will reside for the present at Oberlin, O.
 SIMS, THOS., First Ch., Melrose, Mass., preaches during August at Paddington Chapel, London.
 VATER, WM., Worcester, Vt., spends the summer in England.
 WHITTLE, D. W., the well-known evangelist, is at Clifton Springs Sanitarium, New York, gaining health slowly, and hopes to be at Northfield this summer.
 WILLIAMS, WM., Oldtown, Me., will spend the next three months abroad.

May Receipts of the A. B. C. F. M.

	1899	1900
Donations,	\$36,404.45	\$37,614.04
Donations for the debt,	303.72	65.00
Legacies,	15,457.52	3,029.26
	\$52,165.69	\$40,701.29

Increase in donations for nine months, \$46,912.54; increase in legacies, \$24,351.32; net increase, \$70,861.26.

Marriages

The charge for marriage notices is twenty-five cents.

BOUTELLE-LYON—In Concord, June 6, by Rev. William J. Batt, Clinton T. Boutelle of Groton and Eliza J. Lyon of Milton.
 LAWRENCE-HITCHCOCK—In Albany, Vt., June 5, by Rev. E. C. Lansing, George F. Lawrence and Anna M. Hitchcock, both of Albany.

VACATION
STATIONERY
WARD'S
49 Franklin St. BOSTON

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HODGMAN—In Townsend, June 1, Rev. Edwin R. Hodgman, aged 80 yrs. He was a graduate of Dartmouth, 1843, and Andover, 1846, and had pastorates in Orfordville, N. H., and in Lunenburg, Lynnfield and Westford, Mass., but retired from the active ministry many years ago. He was author of a valuable history of Westford.

MATEER—In Peking, China, Apr. 23, of Bright's disease, John L. Mateer of the American Board's North China Mission.

PRINCE—In Wyborg, Finland, Apr. 25, George H. Prince, formerly of Salem, Mass., aged 78 yrs.

STEWART—In Newport, Vt., June 2, Deacon Edward A. Stewart, aged 65 yrs.

DANGER IN EYEGLASSES.—Some recently discovered facts regarding the treatment of the eyes by E. H. Bemis, eye specialist. Diseases of the eyes and defections in vision are seldom cured or corrected by eyeglasses. They are simply an artificial substitute to temporarily relieve the strain on the eyes. They do not remove the cause of the disease and, consequently, can never perfect a cure. Too often it happens that they aggravate rather than relieve a diseased condition. Glasses act as a stimulant on the optic nerve and the muscles of the eye, and, like all other stimulants, require additional strength from time to time in order to keep up the artificial effect they produce. Each new fitting of glasses lowers the power of the eye, and this effect frequently results in the complete destruction of the vision. It is an axiom in medicine that to cure a disease you must remove the cause. Glasses never have and never will cure diseased eyes or restore failing sight. A new method of treating this common and dangerous complaint has recently come in vogue, which cures by logical and correct methods. It is not an experiment, but has been used with complete and never failing success for the last ten years. It is known as the original absorption treatment, as used by the Bemis Eye Sanitarium at Glens Falls, N. Y. By their treatment the blood is attracted to the diseased or weakened organ, repairs the wasted and infected tissues in its passage through the innumerable arteries and veins and absorbs all substances which are forming in or on the eyes. It restores the muscles and nerves to their normal vigor and cures the diseased condition by removing the cause. This treatment can be used at home without detention from business or household duties. It is a simple treatment requiring only a few minutes daily, and is an infallible cure for all diseased conditions of the eye or defects of vision. A treatise describing the absorption treatment and its advantages over all other methods will be mailed free to any reader mentioning this paper and addressing the Bemis Eye Sanitarium, Glens Falls, N. Y.

Battle Is On

Fight Between Disease Germs and Blood Corpuscles

Science Throws Light Upon the Cures by Hood's Sarsaparilla.

Recent discoveries indicate that disease is a battle between deadly germs and the corpuscles in the blood. If the corpuscles win the patient recovers. Hood's Sarsaparilla is the grand re-enforcement which makes victory sure. It increases and vitalizes these corpuscles, expels all poisonous germs, neutralizes uric acid, and cures all diseases having their origin in impure blood. Its wonderful cures of scrofula are well known. It absolutely eradicates all traces of this disease. It is equally successful in the cure of rheumatism, malaria, dyspepsia, salt rheum, catarrh, etc. As science makes clearer and clearer the importance of pure blood, so experience is furnishing cumulative evidence that Hood's Sarsaparilla is the best medicine money can buy. You should get a bottle TODAY, and be sure to get HOOD'S.

Hood's Sarsaparilla

Is sold by all druggists. Price \$1.

CHURCH BELLS CHIMES
and PEALS
Best quality on earth. Get our price.
MOSEMAN BELL FOUNDRY, Baltimore, Md.

BLUMYER CHURCH BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

A NEW HYMN

"The Church of God"

By L. H. THAYER

Words and Music (the familiar tune of Aurelia). Printed on Single Sheet, size of page of Congregational Hymnal and Laudes Domini.

100 copies, 25 cents, postpaid.

THE CONGREGATIONALIST,

14 Beacon Street, Boston.

IN CORRESPONDENCE SUGGESTED
by announcements in our ADVERTISING COLUMNS,
please mention that the advertisement was seen in
The Congregationalist.

HEWN HICKORY.



Morris Chairs,
Tete-a-Tetes,
Rocker Settees,

The very name "Hickory" suggests endurance. If you want a chair or sofa to last for half a century, you build it of hickory.

Our large business in Hickory furniture last season has decided us to make an important feature of it this year. We give up an eighth of an acre to an exhibit of old Hickory.

Chairs,
Rockers,
Baby Rockers,
Cradles,
Sofas,
High-back Seats,
Sewing Rockers,
Tabourettes,
East Indian Couches,
Rustic Tables,
Swing Seats,

Keg Chairs,
Andrew Jackson Chairs,
Comfort Chairs,
Chimney Corner Seats,
Dining Chairs,
Breakfast Tables,
Corner Chairs,
Tavern Chairs,
Lawn Vases,
Roman Seats,
Etc., Etc.

It is an interesting display. All of our Hickory furniture is made from selected second-growth white Hickory saplings.

The backs and seats are plaited from the inner-growth Hickory bark, which is the best seating made for out-of-door use. This Hickory furniture is one of our own private lines, and no other furniture store in Boston supplies it.

PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE,

48 CANAL ST., BOSTON.

New Hampshire

(Continued from page 888.)

a cost of \$400, Kensington has begun the renovation of its vestry, Windham has refrescoed and re-carpeted its auditorium, Candia has placed a new stable on the improved parsonage grounds. Newcastle has assumed self-support.

There is but one vacant pulpit within the bounds of the conference. Portsmouth shows independence in abandoning Christian Endeavor and organizing a large and useful Men's Club. It is worthy of note that one of the two Presbyterian churches belonging to this conference received the largest accessions, and that this revival interest accompanied the systematic study of the Bible, which for three months was substituted for the prayer meeting.

A Church a Hundred Years Old

The church edifice in Boscawen is interesting because Daniel Webster in his boyhood, with his brother Ezekiel and others who afterward became eminent, were wont to attend worship there. After long and careful planning by Rev. Andrew Gibson and his faithful assistants, the 100th anniversary of its erection was celebrated May 24. Many former members attended, some coming from the West, while every New England state was represented. The church was handsomely decorated, and flags were thrown out in various parts of the town.

The opening hour was given up to informal social festivities for the renewal of old-time friendships, the recall of hallowed memories and the inspection of changes in the building, bringing it into greater harmony with modern ideas. The first meeting house was built of logs in 1767. This was burned in 1790, it is supposed by an incendiary representative of a disaffected element which came from abroad and was causing much trouble. The present edifice, erected in 1800, remains externally identical save for an extension of thirty feet in front. The same old bell for 100 years has called the people to worship. The carved ood of a weather-vane, however, after more than half a century of service, is now treasured as an interesting relic. In 1837 the interior was remodeled, and a few years ago memorial windows were put in to commemorate the life of Rev. Samuel Wood, who began a pastorate of fifty-five years in 1781. It is notable that the first funeral service held in the church was in memory of General Washington, the pastor delivering an oration.

The social hour was followed by an old-fashioned country dinner, served by the ladies in the vestry, nearly 200 participating. Afterward came the more formal exercises, conducted by the pastor. The historical address, replete with interesting facts and reminiscences, was given by F. L. Gerrish, the efficient clerk. The church as well as the edifice has a history. Since the erection of the latter 752 persons have united. The present membership is eighty-one. Since the long service of Dr. Wood it has had thirteen pastors. Under the present one it is doing aggressive and spiritual work.

N. F. C.

A Century and a Half of Town Life

Bedford celebrated May 19 its existence as a town for a century and a half with an elaborate program which brought together her sons and daughters from far and near. A thousand invitations were sent out, and fully half were accepted. The day was ushered in by the ringing of the old church bell, and while the people were gathering at the church

in the morning a band concert was held on the common in front. Rev. Albert Newton of Haverhill, Mass., a native of the town, invoked the divine presence and blessing. The president of the day made an address of welcome which was also a summary of the history of the town which every inhabitant and historian will like to preserve. The address by Admiral Belknap, whose ancestors were from this place, was replete with reminiscences and held close attention. Other speakers were Rev. C. A. Bidwell of Manchester, Mr. N. J. Bachelder of Concord, Maj. D. E. Proctor of Wilton, beside several of the older citizens of the town. There were many family reunions during the day, with joyful greetings of friends and neighbors who had been separated for many a year.

A Faithful Pastor Honored

The citizens of Pelham, N. H., unveiled, May 28, a marble memorial tablet to their late pastor, Rev. Augustus Berry, in the church where he had preached thirty-eight years. It is inscribed in gold:

AUGUSTUS BERRY

the faithful

Pastor of this people from Ordination till Death

Oct. 30, 1861 Oct. 4, 1899

His monument is in the Hearts and Lives of those who loved him

The public services were under the direction of Rev. A. E. Winship, a personal friend, and attendants included Mrs. Berry, brother clergymen of Lowell and the Derry Association. Addresses were made by Dr. A. E. Winship, Rev. Messrs. C. H. Oliphant, Albert Watson, F. I. Kelley, Hon. G. A. Marden and others. Dr. J. M. Greene of Lowell contributed a sketch of Mr. Berry's life at Amherst College and his influence as a life-long scholar, which is to be printed for distribution.

This church has a fund which nets upwards of \$600 a year for parish expenses. The fund was accumulated during the pastorate of the late Mr. Berry, who left \$500 to be added thereto. There has been no gift much larger than his and many have been smaller. In thirty-eight years this fund was easily gathered and as a result the parish has no annoyance over its finances and the church ranks as one of the largest givers to benevolent causes in proportion to the active membership among the rural churches of New England.



Ch. Organs
HOOK & HASTINGS Co.
BOSTON, NEW YORK
PHILADELPHIA, CHICAGO

Main Office & Works at Kendal Green, Mass
All Sizes. Latest Improvements. Fair Prices

Mason & Hamlin
ORGANS
Church, Chapel, Lodge, School and Home.
THE STANDARD OF THE WORLD.
Catalog free. 146 Boylston St., Boston, Mass.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Bells, Chimes and Peals of Best Quality. Address, Old Established
BUCKEYE BELL FOUNDRY
THE E. W. VANDUSEN CO., Cincinnati, O.



Individual Communion
Outfits. Send for free catalogue and list of users.
SANITARY COMMUNION OUTFIT CO.
Dept. R, Rochester, N. Y.

L. E. WATERMAN
FOUNTAIN PENS
49 Franklin St. BOSTON

CHURCH
CARPETS

AT MANU
FACTURERS
PRICES. 658

JOHN H. PRAY & SONS CO.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST.
BOSTON.

Mellin's Food

MELLIN'S FOOD is soluble. The advantage of solubility is that a soluble substance mixed in a liquid like milk is much more thoroughly incorporated with it than is possible with an insoluble substance.

With Mellin's Food, when it is mixed with milk, as it always should be, every drop of milk and every particle of casein in that milk contains its proportion of Mellin's Food. Now then, Mellin's Food being very easy of digestion, and at the same time acting as a stimulant for the secretions of the stomach, actually assists in the digestion of the milk. This is the explanation of the fact that babies can take Mellin's Food and milk who cannot take milk alone.

I am sending you a picture of our baby Gertrude E. Landy, taken at the age of three months. When she was four weeks old I was obliged to give her artificial food. I tried milk and other things, but nothing seemed to agree with her until I tried Mellin's Food with her milk, and I do not have any more trouble. At birth she weighed six pounds, now at four months she weighs thirteen pounds, and every one remarks what a bright, healthy baby she is. I can heartily recommend Mellin's Food.

Mrs. P. P. LANDY,
Barker, N. Y.

We have used Mellin's Food for many years; in fact, it saved the lives of two of our children, and has always given the best of satisfaction and the happiest results. Our physician recommends and rates it above all other infant foods.

CHARLES S. MANN,
Maple Glen, Penn.

SEND A POSTAL FOR A FREE
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

16,600 frs.
National Prize at Paris

Quina

LAROCHE

A Ferruginous Tonic

Pleasant to the taste; assimilate quickly and thoroughly in all cases of Stomach troubles, Anemia and Poorness of the Blood.

23 rue Drouot
PARIS
E. Fougere & Co.
Agents, N. Y.

ORNAMENTAL FENCE!
35 different designs, they are all steel and cheaper than wood fence. Special prices to Churches and Cemeteries. Write us for catalogue.

KOKOMO FENCE MCH. CO.,
431 NORTH ST.
KOKOMO, IND. U. S. A.

HANDBOOK QUIZ

20 Questions on the contents of
The Congregationalist Handbook.

Sent, postpaid, at the rate of

2 CENTS FOR EACH 25 COPIES.

THE CONGREGATIONALIST,
14 Beacon Street, Boston.

The Business Outlook

Warmer weather has stimulated trade in some directions, but new business at wholesale is mostly of a between-seasons character. The tendency of prices continues downward and it is quite likely that efforts at readjustment of prices to new conditions will go on for some time. A surprising feature in the face of the downward tendency of prices is the large gains in railroad earnings which are reported from week to week, and it must be taken as evidence that the country as a whole is doing a very extensive business. Mercantile failures are comparatively few in number and bank clearings show a somewhat smaller falling off from a year ago. A great exception to the downward tendency in prices is to be found in the cereal line, where wheat, corn and oats have scored during the past week a material advance. It is stated that the authorities of this advance in grains constitute a pool of which Mr. John Cudaby, the veteran operator, is at the head. Of course the efforts of this pool to advance wheat have been helped by the reports of serious damage to wheat in the Northwest, but it is believed that the object of the advance in wheat is mostly for political effect and is done to strengthen the present Administration before the country.

Cotton has been somewhat weaker on reports of a very large increased acreage, but the crop is late. Cotton goods are dull and the export demand for China has been injured by the possible complications in that country. Wool continues dull and slightly weaker in the Eastern market. Leather is dull and the shoe business is fair. The lumber market still shows some shadings in prices.

In the speculative markets stocks have developed some degree of weakness ascribed mainly to the fact of complications over the Eastern question and the approaching nominations for presidential candidates. The Boston market continues excessively dull and copper stocks have been under a little more pressure than usual. The outlook in the stock market is made dubious by political and crop uncertainties.

Points by Viewers

Others Testify to This Paper

We are best advertised by our readers. For this reason we allow them to speak for themselves. This they do willingly, voluntarily and often. If your friends are considering the comparative worth of Christian weeklies, ask them to note what *The Congregationalist's* constituency have to say for this paper.

"Never more worthy of commendation than now. I do not see how it could better represent the world of progressive righteousness."—Connecticut.

"I appreciate the attitude of *The Congregationalist* on the questions of the day. The position indicates a sound mind in a sound body."—Illinois.

"Have taken *The Congregationalist* for forty years. I consider it the best religious paper published."—Vermont.

"You have fairly redeemed the news feature. You have made it the leading feature of religious journalism, which to my mind is right."—Missouri.

"Appreciating steadily the tone put into the paper each week, in the spirit shown or literary touch, I often feel like dropping a line of acknowledgment."—Massachusetts.

Would you like your friends to test these statements? Write us for coin cards for trial offer. You will confer a favor upon them.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

LEYLAND LINE BOSTON LIVERPOOL
First cabin rates \$60 upwards. Round trip discount.
IMMENSE NEW STEAMER
WINIFREDIAN 10,500 TONS
Sails from Boston, July 3d.
Georgian, June 15th; Lancastrian, June 20th;
"IBERIAN" (new), June 27th.
Apply to Company's passenger office, 115 State St.,
corner Broad St., Boston. Telephone 1359.
F. O. HOUGHTON & CO., Gen'l Agts.

ARMSTRONG & McKEE
Pittsburgh.
SEYMOUR-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR
Cincinnati.
ECKSTEIN
ATLANTIC
BRADLEY
BROOKLYN
JEWETT
New York.
ULSTER
UNION
SOUTHERN
SHIPMAN
COLLIER
MISSOURI
RED SEAL
SOUTHERN
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNELL
Buffalo.
KENTUCKY
Louisville.

THE testimony of 600 years' experience cannot be gainsaid by the unsupported statements of interested manufacturers.

Records show the use of White Lead since 1292, and in all that time it has *proved* itself the most durable paint. Why not be guided by the light of experience? The brands in margin are pure "old Dutch process" White Lead, the old-fashioned, honest kind that lasts.

FREE For colors use National Lead Company's Pure White Lead tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.



THROUGH TRAIN and CAR SERVICE,
IN EFFECT APRIL 29, 1900.

TWO FAST TRAINS.

	"Chicago" Special Via Lake Shore	"North Shore" Special Via Mich. Cen.
Leave Boston	10.45 A. M.	2.00 P. M.
Due Albany	4.10 P. M.	7.35 "
" Syracuse	7.55 "	11.40 "
" Rochester	9.40 "	1.30 A. M.
" Buffalo	11.40 "	
" Toledo	5.55 A. M.	
" Detroit		8.00 "
" Chicago	11.50 "	3.30 P. M.

The finest Pullman Cars will be run on these trains. Tickets and accommodations in sleeping cars for sale at City Office, 386 Washington Street, and at South Station.

A. S. HANSON,
Gen. Passgr. Agent.

EUROPE

PARIS
EXPOSITION

PASSION PLAY

ALL EXPENSES
\$225 to \$800.

GAZE'S TOURS.

—56th Year—

A series of attractive and comprehensive tours through Europe, and including the World's Fair, will leave during Spring and Summer months at frequent intervals. All Expenses, \$225 to \$800. Programmes free. Also Independent Tickets, Hotel Coupons, S. S. Tickets. All Lines.

W. H. KAVES, N. E. Agt.,
201 Washington St., Boston.
Telephone 3958.

EUROPEAN TOURS

INCLUDING PARIS AND OBERAMMERGAU

Parties small and conducted by University men. Only a few vacancies left. Circulars on application.

DUNNING & SAWYER,

106 Congregational House, Boston, Mass.

PARIS AND THE CRAWFORD TOURS
AND
PASSION PLAY
Select summer and fall parties. Excorted tours to all parts of the world. Independent steamer and railway tickets. Special inducements to clubs and societies. Illustrated itineraries free.

CRAWFORD & FLOYD,

908-910 Tremont Building, Boston; 230 Broadway, New York City; 1011 Chestnut St., Philadelphia; 621 Marquette Building, Chicago.

HOTEL BENEDICT,

30 Common Street, Boston. (For ladies only.) Board and lodging, \$3.50 per week and up. Transients accommodated. Indorsed by leading city pastors.

ADIRONDACKS.

WAWBEEK, ON UPPER SARANAC LAKE.

OPEN JUNE TO OCTOBER.
Pure Spring Drinking Water.

INDIAN CARRY GOLF LINKS.

For booklet address J. BEN HART, Proprietor.
Wawbeek, Franklin Co., N. Y.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 809 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 807 Congregational House. Office hours 9 to 6. Annual membership, \$1.00; life membership, \$30.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 103 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 815 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsons Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 613, 618 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Mahan, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; O. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 909 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to S. S. Snow, Corresponding Secretary, Room 501 Congregational House, Boston. Send clothing, comfort bags, reading clubs to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKeen, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership \$1.00; life membership \$30.00. Mrs. Charles H. Beale, Treas., "The Warren," Roxbury.

RAYMOND & WHITCOMB'S TOURS.

ALL TRAVELING EXPENSES INCLUDED.

A party under special escort will leave Boston June 28, for a Tour through the

GREAT LAKES, The Pacific Northwest, ALASKA AND THE YELLOWSTONE PARK, The Wonderland of America.

Additional Tour to Alaska, July 12.

Tours to Yellowstone Park and Return, leaving Boston June 11, July 19, and August 2 and 30.

Tours to the Yellowstone Park, Idaho, Utah, and Colorado, leaving Boston June 11 and July 19.

Tour of 62 Days to the Yellowstone Park, the Pacific Northwest, California, Utah, and Colorado, leaving Boston August 30.

Grand Tours to the Paris Exposition, June 5 19, and 20, July 3, 17, 18, 21 and 31, August 14, 15 and 28, September 1, 11, 12, 15, 25 and 29.

Summer Tours, of from 5 to 19 days, to the finest resorts of New England, the Middle States and Canada.

Railroad and Steamship Tickets to all points.

Send for descriptive books, mentioning trip desired.

RAYMOND & WHITCOMB,
296 Washington St., opposite School St., Boston.

Soap

American house-
wives know they
can always de-
pend on Babbitt's
Best Soap.

Made by B. T. BABBITT, New York.

ONE MORE CHANCE!

July 15, marks the last day for buying the shares of this Company, for \$9. On and after July 15, unless disposed of before that date, shares will sell for \$10.

Every Congregationalist
reader, not yet an investor,
should at once join the
family group.

Special 10% Discount now extended to all immediate buyers, will be absolutely withdrawn July 15, or before that date, if the block of shares shall previously be subscribed for.

Every thrifty, right-minded person, is interested in securing as good an investment for his savings, as possible. The manufacture of *Fruit Foods* is opening up a *totally new industry*. The world is ripe for these products, and when this Company possesses adequate facilities for manufacturing, their sale will be practically unlimited. A new era in the world's dietary is dawning, and many conservative business men expect *The Sherman-Worrell Fruit Co.* to experience, strictly speaking, one of the *notable successes* of modern days. As is well known, *practical business men* and *food experts* are in full control. The Company is receiving orders for shares from the officers of our oldest and most prominent *Savings Banks*, for personal investment; also from conservative business and professional men in Boston and throughout New England and from the West and South. Let each reader of *The Congregationalist* frankly consider whether he does not wish to share in this opportunity.

FACTS: *Limited number of shares for sale; these are going rapidly; price is \$9. Good dividend assured from this present season's business. If you intend to invest at all, now is your time. Send order, with check, to*

THE SHERMAN-WORRELL FRUIT CO.,

301 and 302 Congregational House, 14 Beacon Street, Boston, Mass.